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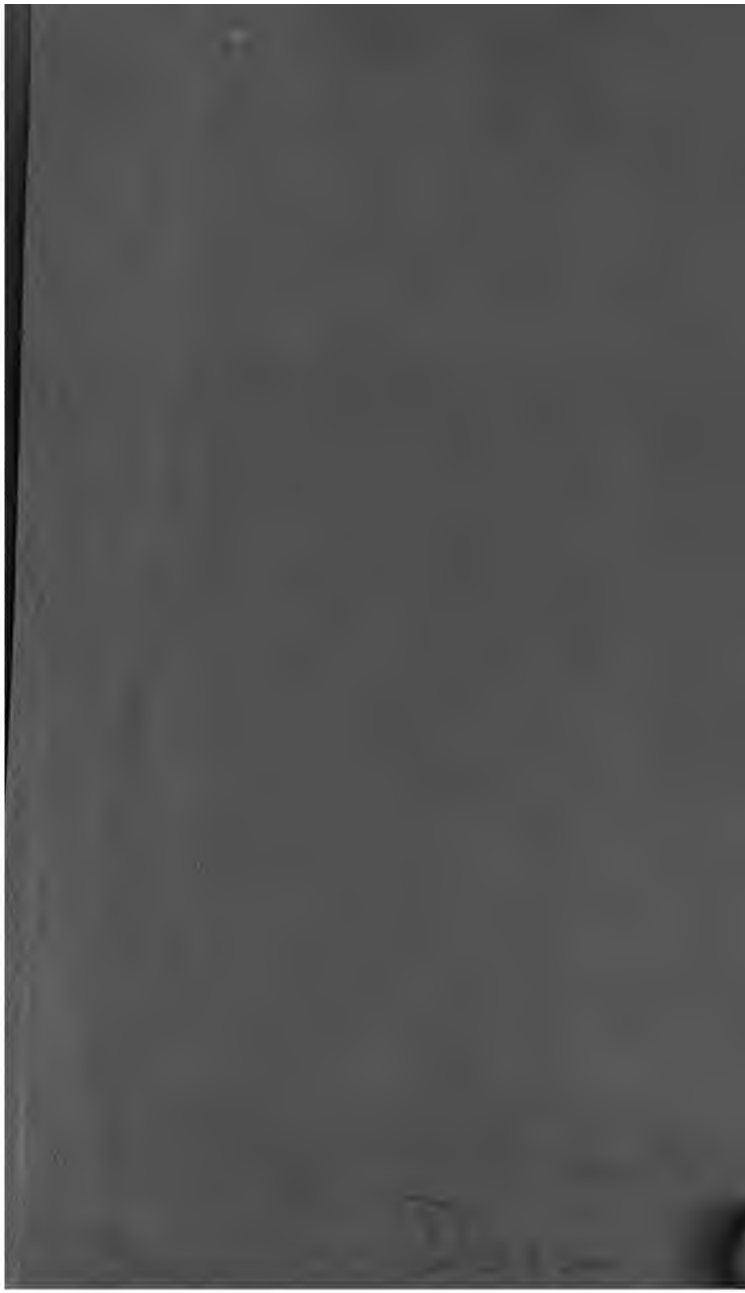

MIND AND SPIRIT

A Study in Psychology

BY

THOMAS KIRBY DAVIS, D.D.

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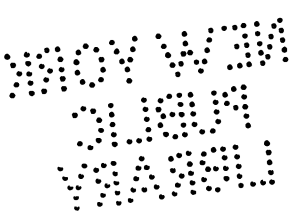

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PREFACE

Mr. Lincoln knew what he was talking about when he said that the Lord must love the common people — he made so many of them. I believe thoroughly in them, and in the common sense of mankind. When our Lord was on the earth "the common people heard him gladly." This showed their good sense. The educated, the opulent, and the eminent hated and persecuted him. This showed how perverted they had become. The preservation, extension, and final triumph of spiritual Christianity will, I verily believe, depend upon the simple faith and true devotion of the common people far more than upon the profound scholarship and learned and abstruse dissertations of educated men.

I believe in good and accurate scholarship, and I have a profound respect for the learning and wisdom of men who are humble believers in the blessed Savior of mankind. But there are some men, I believe, in theological seminaries and large universities who have been educated, or are now educating themselves, *away from* the Christ of the Bible — from him who is "the Light of the World," "The Life of Men," and

"the Desire of all Nations." They know far more than is for their own good, or for the good of any one else. In other words, they "know too much that isn't so." They must experience a change in their idea of education. Instead of trying to cram their students with a vast deal of mind-stuff that is worthless, if not untrue, they must labor to *draw out* of the student what God has put in him. They must give to the development of personal character, to the religious instinct in human nature, and to the spiritual and moral qualities insisted upon by the Great Teacher, a higher place in education than is given to the acquirement of multifarious information, and to *smartness*, that besetting sin of Americans. Education must become more practical, intelligible, usable, and especially more spiritual and moral, or the people, it seems to me, will have to leave the teachers who are above the ordinary comprehension; and taking the Word of God for their guide, and a few elementary books on the arts and sciences to help them, will have to take the teaching of their children into their own hands.

The leading thought in the following treatise is, that Mentality, which man shares with many of the animals, is not his most important endowment. The religious instinct which manifests itself in every human being is more important, and especially the spirituality which is imparted

to every one who has heard the Gospel, believed it, and received the Savior into his heart. The mind being inferior to the spirit, the object in all education should be to enable the spirit to dominate the mind. In the treatise the first section is designed to show the special reason I have for having a firm faith in the truth taught in Scripture. The second section, on *Revelation*, is intended to give my reasons for receiving the Bible just as it is, as containing the truth we most need, and which we never could have known without a special revelation. The largest section sets forth the *true psychology* of man as taught in the New Testament, and the tremendous mistakes which have been made in preaching, in philosophy, and in education, through the prevalence of a false psychology. Then follows the section on the *new birth* and *the new life* rendered necessary by man's fallen condition, and insisted on by our Lord and his apostles. The last section, on the *Holy Spirit of Promise*, is intended to show how each believer in Jesus may become a strong character and a real power in the world and how the church is to gain the glorious victory foretold in prophecy.

According to the Scriptures, God loves every person, but he hates the ways of some people, and he will punish them for their doings. He loves the rich, the cultured, and the famous just

as he loves the poor and obscure. He would be glad to save them from their sins and miseries if they would let him. But great wealth, noisy fame, and the love of worldly pleasure in most cases prevent the salvation of those who enjoy them. Indeed, according to the Scriptures, such things are always a peril.

That God may bless this little book to the temporal and eternal happiness of those who read it is the writer's earnest prayer.

Wooster, Ohio.

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CHAPTER I

A PERSONAL REMINISCENCE

I believe that a Christian ought to be ready to testify for Christ on every favorable occasion. For that reason I embrace this opportunity to tell a bit of my experience. When a lad of sixteen I entered Yale College. After a few months I was awakened and brought to a decision on the subject of personal religion through the efforts of Henry Day, an older classmate. For a couple of years I was an active and earnest Christian, endeavoring to be faithful in every duty, and I was a happy boy. During my senior year, when passing through that period of foolhood which, in some cases, comes between childhood and manhood, I read some of the writings of Dr. Channing, the father of New England Unitarianism. I was so much influenced by his flings at evangelical Christianity that in an evil hour I made up my mind that I had made a great mistake; that I had been depriving myself of many liberties and pleasures unnecessarily, and so I turned my back upon the communion-table and prayer-meetings. I began associating with those of my class who

paid but little if any attention to religion and spent much of their time in search of what they considered pleasure. This was the state of affairs when I was graduated. After a time I took charge of an academy in Pennsylvania. During that year things changed. I failed to find the pleasure I had anticipated in keeping company with young men who had no interest in religion, and in attending the "balls" and dancing-parties which they seemed to enjoy. I began to wonder what life meant anyhow. I could not see that either I or anybody else was living to any purpose. Life had lost all the sweetness and charm it had always possessed for me, both before and after my conversion. Nothing could possibly be more dull, blank, and unsatisfying than life now became to me. I seemed to be like one at sea, without compass and chart; the heavens were overcast with clouds, and I was at my wits' end.

I became unspeakably wretched, and never once imagined the cause of it. I was in good health. And yet in looking back to that experience I have often thought that if anyone ever was in hell, I was at that time.

All at once it dawned upon me for the first time that the trouble with me was connected with religion. I had denied my Lord and Master, and I had grieved and banished the Holy Spirit. This feeling became such that I threw

myself on my knees before God, confessing my sins and begging for forgiveness. I prayed that for Christ's sake I might be received back to the favor of God, and again have the peace and comfort I once had enjoyed. The Lord in his infinite mercy answered my prayers, and in a short time I was on the Rock of Ages again, with a new song of gratitude and praise in my mouth. At the close of the year of teaching I hastened to the Theological Seminary at Princeton.

Now see how the Lord Jesus Christ has been treating me after all my mean and selfish treatment of him. He has used me in preaching "the glorious gospel of the blessed God" for nearly sixty-five years. I am now in my eighty-ninth year. I feel younger and am happier than at fifty or at twenty-five. Life is sweeter and has more of the charm it had when I was young. The world is more beautiful and attractive; people are more interesting; friends are dearer and friendships sweeter than ever before. And I owe all this to my personal relations to our Lord and Savior. I am sure that it is in answer to my prayers, and owing to his blessing on the care I have taken of myself, that I am so strong, and feel so well, and am so happy.

Which would be better for me, to remain here in the body or to go to the other world, I do not

know. I have wanted to stay here because I have not thought that my work was done. But if I believed that my work was done, how grand, how glorious it would be to fall asleep in Jesus and awake in the presence of the Lord, to be with many loved ones gone before, and to understand some things which now to me are often so hard to understand.

And another thing. If all the learned professors in the land were to lose their faith in the Bible, and to deny the Lord that bought them, and to reject the truth about the Holy Spirit and the second birth and the new life, I would not and could not go with them. I would preach God's truth, and insist upon it until death that they were all wrong; that they had become rationalists (that is, unbelievers) through pride of intellect, trusting for information about spiritual things to their own natural powers rather than receiving as little children the unique, sublime, and gracious revelation our Heavenly Father has made through patriarchs, prophets, and apostles, and his only Son, our Lord and Savior Jesus Christ.

My own dismal experience when I had grieved and banished the Holy Spirit, the Comforter, and my happy experience since the Lord graciously drew me back to himself, have satisfied me and given me the confidence I have to-day, and the joy I have in growing old and drawing

near to the World of Wonders and Delights.

Having had this sad experience, and having through a very long life tested its reality, and the truth and reality of the religion revealed in the Bible, it has occurred to me that I might without impropriety give to the public some of my thoughts upon the subject of religion. Such are the assaults made, even at this day, upon the integrity and value of the Holy Scriptures and upon the Person and Work of our Lord and Savior Jesus Christ, that anyone who has a word of testimony in favor of the grand old Book and of the great and glorious Person who is our authority for receiving it as from God, may well be excused for wishing to give that testimony to the church and to the world.

CHAPTER II

REVELATION

The inadequacy of human reason to discover spiritual truth, and moral duty as based upon spiritual truth, rendered necessary a revelation from the great Creator of the heavens and the earth. We may be perfectly sure that the mind of man is not equal to the task, from the fact that from an early age philosophers have been endeavoring to discover, by the exercise of their natural powers, what is the truth concerning God and man; in other words, to explain God, man, and the universe; and they have but seldom agreed with each other. Generally each one has busied himself with efforts to confute his predecessor. More than this, it is utterly incredible that a wise and benevolent Being would have created the heavens and the earth, and man to dwell upon the earth, and left him in ignorance of his origin and of the origin of the universe, and of the purpose and will of the Almighty Creator in ordering things as they are. Hence, from the beginning God began holding communication from time to time

with men. This communication was more or less guarded and veiled, of course, so as not to interfere too much with the free intelligence of men. Through the patriarchs of the race, through the prophets of Israel, and especially through the mission and teachings of his own Son and his apostles, this revelation has been made. He ordered it so that a record was made, at different times, and in various ways, of what he wished to make known, and the records gathered into a volume. This Volume has been preserved in its integrity until this day. It is not written in the stilted and pedantic style of a law book, or a medical work, or a philosophical treatise. It is a quaint, old-fashioned book, made up of bits of history, biographical sketches, poems, proverbs, prophecies, parables, and letters — just the kind of reading that would most attract and interest common people. These various writings make up *The Bible.* It is the only authentic and reliable source of information we have concerning God, his nature and character, and concerning the origin, nature, duty, and destiny of man. What we learn from the manifold works of the Creator, and from the processes of nature, confirms what he has been pleased to reveal. The Bible is a spiritual book. It contains, and was evidently intended to convey, a revelation of spiritual truth and moral duty. We need not

go to it for information about any branch of natural science, or any scheme of economics. Our Maker, having given to man the splendid faculty of reason, has not revealed in Scripture anything which man could find out in the exercise of his natural faculties. Reason is altogether adequate and reliable when exercised within the sphere of human affairs. But it is wholly inadequate and unreliable when applied to the discovery of things beyond our sphere, things of which we can have no knowledge, the deep things of God. The Divine Being has, therefore, very mercifully and very wisely revealed "what man is to believe concerning God, and what duty God requires of man." The unique, most wonderful and life-giving Book in the world — the perennial source of light and life for those who will study it — had for its author the Spirit of God, working in common men, informing, guiding, restraining them, without interfering in the slightest degree with the free use of their natural faculties or of information they had received in the ordinary way, or with their natural peculiarities.

"What is our *authority* in religion?" is a question hotly discussed in this "Age of Doubt." Sabatier, an able French rationalist, says: "It is not the Church, and it is not the Bible; but it is the Spirit in man." Many are following Sabatier. And giving up the Bible as

authority in religion is the secret of the great apostasy from "the faith once delivered to the saints" which is spreading over our Christian countries. The true answer to the question is: The authority in religion is God himself, speaking to mankind in and through the truth revealed in the Holy Scriptures.

I receive the Bible as containing the word and truth of God, just as I receive and enjoy the light and warmth of the sun, and the light of the moon and stars by night. It required no scientific proofs to satisfy me that they were intended for my use and benefit, and that they would be most helpful to me. I would be a fool to cavil about the spots on the sun or about the clouds that sometimes hide the moon. And he is most foolish who refuses to use the Bible and to profit by its sublime revelations and to perform the duties it inculcates, because he has heard that there are a few inaccuracies in the sacred volume, or because some one has thrown dust in his eyes and caused a cloud to come between him and the heavenly light that shines from the Word. If there are inaccuracies in the Bible they may either be explained by well-informed persons; or they do not touch or affect in the least the spiritual truth revealed or the moral duties enjoined. Wherever you go you find the Bible — a volume which purports to be from the one true and living

God. It has been in use for ages, and has been of incalculable benefit to individuals, families, communities, and nations. Why should you hesitate to use such a book? Why wait for learned men to bring forward their arguments in favor of or against it? Try it for yourself. It is wise to prove all things. Millions upon millions have tried the Bible, and found it true in their happy experience. They have tested it by believing its truths and keeping its commandments. They have found peace in believing, and joy in doing, what it bids us believe and do. Nearly three hundred years ago a large number of men assembled in Westminster, in the city of London. They were among the most able and excellent men then living, and just as able thinkers and as morally upright as are any of the leading men at this day, although at that time they did not have all the conveniences and comforts that our leading men enjoy to-day. This is what they said about the Bible:

"The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God (who is truth itself) the author thereof; and therefore it is to be received, because it is the Word of God.

"We may be moved and induced by the testimony of the Church to an high and reverent

esteem of the Holy Scripture; and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God; yet notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts."

The Rev. B. C. Caffin, in his "Introduction to II Peter," in the "Pulpit Commentary," expresses the same truth in this way: "The books of Holy Scripture and human compositions lie in different planes; they do not bear comparison. There is an indescribable something in the Word of God which appeals to the human nature which God created, to the conscience which bears witness of him — something which tells us that the message comes from God."

Every man has a belief or creed, and entertains a hope of some kind for the future life. He either believes the truth which God has revealed in the Scriptures, or he believes that the Scriptures are unreliable and not from God.

He either enjoys the Christian's glorious hope, which is based upon the Word of God; or he has a hope, not based upon any solid ground, that it will go well with him when he leaves the body and appears before the Judge of all the earth.

The great question is: Shall I be dependent for my present peace of mind, and my hope for the future life upon the mere opinions of men, or upon the Word of the living and true God? For myself I am altogether unwilling to stake my eternal welfare upon the speculations and conclusions of men. They are too easily biased. They fail to agree among themselves. I want the very Word of God as the foundation on which to build for time and eternity.

It is a great thing to have a *standard* of truth and morals. I can think of nothing that is more desirable, or more necessary, in human life. This we have in the Word of God. When men ignore or reject the Scriptures, they have endless disputes as to what is to be believed and as to what constitutes true morality. But when the Word of God is generally and practically accepted, we have a standard both of truth and morals that is inspired, authoritative, infallible, and unchangeable.

The unity and solidarity of mankind is an exceedingly important fact revealed in Scripture. If ever the Kingdom of God is to prevail

on the earth, men must be agreed among themselves as to what they shall believe concerning God, and what shall be their behavior toward him and toward each other. There must be a rule of conduct binding upon all. Without this agreement there must, of course, be discord and contention. The Bible alone furnishes a universal standard, and it only requires universal faith in its spiritual truths and universal obedience to its moral requirements, to usher in the Millennium and bring about the reign of justice and righteousness, of peace and harmony, of brotherly love and joy, which believers in Christ have always longed for.

Is the Bible a revelation? Or does the sacred volume *contain* a revelation from God? I think we should say, it *contains* such a revelation. This special and unique revelation of truth and morals is the most precious possession man has. It is an infinitely great blessing for us to know exactly what is the will of God concerning us. And we know this to an absolute certainty, if we have truly accepted Christ, and have been regenerated in so doing. To be well acquainted with the truth concerning God and the duties required of man is an all-sufficient defense against and protection from all the insidious errors which are rife in the world. Those errors were never more numerous or dangerous than at the present day. For they now generally include

some of the more attractive and popular features of Christianity, and so make an easy prey of weak and unestablished Christians. But if we are wise, and "rooted and grounded" in the faith, we shall be safe. "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."

In the conflict with error, God's great gift of *reason* bestowed upon man will help us. When the Apostle Paul came to Thessalonica, we are told in Acts 17:2 that, "as his manner was," he went into the synagogue, and *reasoned* with the Jews assembled there "out of the Scriptures." Notice (1) that he *reasoned* with them. He used his *reasoning power*, and he appealed to their *reason;* (2) that it was his custom to do this wherever he went. We learn from this (1) that we may and must use our *reason* in religious matters, as in all others, and (2) that when we find that it is *reasonable* to receive the Scriptures as from God, then we must *reason out of the Scriptures* in our efforts to win others to Christ, and not reason contrary to the Scriptures, or without reference to them. It is not rational to receive a revelation from the Infinite Intelligence, and then cavil

about some things contained in it because they are mysterious to us. We must use our reason in ascertaining whether the Scriptures contain a revelation from God, and then we must use our reason in the effort to ascertain the right interpretation of Scripture. But when we are satisfied that here we have a revelation, and that our interpretation is correct, when we can no longer doubt the meaning of a Scriptural statement, then we would be foolishly inconsistent — it would not be rational — to reject the truth thus communicated to us.

It is an interesting and important point concerning the Scriptures that, coming as they do from God, they constitute a vast field of spiritual and moral truth, which is spread out before us just as the field of nature is spread out before the scientist. We are bidden by the Master himself to "search the Scriptures." We are to seek as for hid treasures and gems of truth. No earnest seeker knows just when he may make a discovery which will be an important addition to the knowledge possessed by the church and the world. Under the gospel, that is, under the reign of Christ, we need not look for commands and prohibitions. Ours is the religion of love. If we are humble and teachable, we shall find hints and suggestions everywhere to help us in coming to a more perfect knowledge of the truth. The Lord leaves much

to our free choice. He wants us to do his will freely and out of love to him, and to our fellow-Christians and fellow-men.

Every one has read of John Robinson, the father of the Pilgrims of the *Mayflower*, and of his famous saying that much light would yet break forth from the Word of God. Daniel Webster once wrote in his Bible these words: "There is more valuable truth yet to be gleaned from the Sacred Writings, that has thus far escaped the attention of commentators, than from all other sources of human knowledge combined." And Bishop Butler, in his "Analogy of Natural and Revealed Religion," says: "It is not at all incredible that a book which has been so long in the possession of mankind should contain many truths as yet undiscovered. As it is owned, the whole scheme of Scripture is not yet understood, so if it ever comes to be understood before the restitution of all things, and without miraculous interpositions, it must be in the same way as natural knowledge is come at, by the continuance and progress of learning and liberty, and by particular persons attending to, comparing and pursuing intimations scattered up and down in it, and which are overlooked and disregarded by the generality of the world."

If this be a correct view — and who can doubt it? — what an infinite pity it is that in so many

Christian homes the Bible has thus far been a neglected book, and that there are in our colleges bright and gifted young men who imagine that if they were to become ministers of the Word, they would not have field or scope for their intellectual powers! And what a happy thing it is that a prediction made as long ago as in the year 1832 by Archibald Alexander, one of the most sagacious men I ever knew, is in the way of fulfillment this blessed year of grace, 1914! His words of wisdom and truth are worthy of being repeated and pondered well: "There is, undoubtedly, among Christians, too great a disposition to acquiesce, without examination, in the religion of their forefathers. There is too great an aversion to that kind of research which requires time and labor; so that many who are fully competent to examine the foundation on which their religion rests, never take the pains to enter on the investigation; and it is to be regretted that many who are much occupied with speculations on abstruse points of theology, waste the energies of their minds on subjects which can yield them no manner of profit, while they neglect entirely, or but superficially attend to, points of fundamental importance.

"The two great questions most deserving the attention of all men are: first, whether the Bible and all that it contains is from God;

second, what those truths are which the Bible was intended to teach us. These two grand inquiries are sufficient to give occupation and vigorous exercise to intellectual faculties of the highest order; and they are not removed entirely out of the reach of plain, uneducated Christians. From the fountain of divine truth every one may draw according to his capacity. But these inquiries are neglected, not so much for want of time and capacity, as because we take no pleasure in searching for and contemplating divine truth. Just in proportion as men love the truth and value the Bible, they will take an interest in all inquiries which relate to the authenticity, canonical authority, and correct interpretation of the sacred books. The time will come, I doubt not, when these studies will occupy the minds of thousands where they now engage the attention of one. The Bible will grow into importance in the estimation of men just in the same proportion as true religion flourishes. It will not only be the fashion to associate for printing and circulating the Holy Scriptures; but it will become customary for men of the highest literary attainments, as well as others, to study the sacred pages with unceasing assiduity and prayer. And in proportion as the Bible is understood in its simplicity and momentous import, the mere doctrines of men will disappear;

and the dogmas of the schools and the alliance with philosophy being renounced, there will be among sincere inquirers after truth an increasing tendency to unity of sentiment as well as unity of spirit. The pride of learning and of intellect being sacrificed, and all distinctions counted but loss for the excellency of the knowledge of Christ, a thousand knotty questions which now cause divisions and gender strifes will be forgotten, and the wonder of our more enlightened posterity will be how good men could have wasted their time and their talents in such unprofitable speculations, and, more especially, how they could have permitted themselves to engage in fierce and unbrotherly contentions about matters of little importance.

"Then, also, men will no more neglect and undervalue the Scriptures on pretence of possessing a brighter light within them than that which emanates from the divine word."

What a wonderful amount of prophetic knowledge and wisdom is packed in those few sentences of Archibald Alexander!

Before proceeding to the main part of my treatise, I would strengthen this, the foundation, by giving the testimony of several other "witnesses" for Jesus.

Francis Bowen, Professor of Natural Religion and Moral Philosophy in Harvard University, in the preface to his work on "Modern Phi-

losophy from Descartes to Schopenhauer and Hartman," gave this testimony: "I have faithfully studied most of what the philosophy of these modern times and the science of our own day assume to teach. And the result is that I am now more firmly convinced than ever that what has been justly called 'the dirt philosophy' of materialism and fatalism is baseless and false. I accept with unhesitating conviction and belief the doctrine of the being of one Personal God, the Creator and Governor of the world, and of one Lord Jesus Christ, in whom 'dwelleth all the fulness of the Godhead bodily'; and I have found nothing whatever in the literature of modern infidelity which to my mind casts even the slightest doubt upon that belief. Not being a clergyman, I am not exposed to the cruel imputation, which unbelievers have too long been permitted to fling against the clergy, of being induced by prudential motives to profess what they do not believe. Let me be permitted also to repeat the opinion, which I ventured to express as far back as 1849, that 'the time seems to have arrived for a more practical and immediate verification than the world has ever yet witnessed of the great truth that the civilization which is not based upon Christianity is big with the elements of its own destruction.'"

The Rev. Dr. A. H. Strong, a scholarly and

learned theologian, in introducing a new edition of his "Systematic Theology," gives his testimony as follows: "I make no doubt that the vast majority of Christians still hold the faith once for all delivered to the saints, and that they will sooner or later separate themselves from those who deny the Lord who bought them. When the enemy comes in like a flood, the Spirit of the Lord will raise up a standard against him. I would do my part in raising up such a standard. I would lead others to avow anew, as I do now, in spite of the supercilious assumptions of modern infidelity, my firm belief, only confirmed by the experience and reflection of a half-century, in the old doctrines of holiness as the fundamental attribute of God, of an original transgression and sin of the whole human race; in a divine preparation in Hebrew history for man's redemption; in the deity, pre-existence, virgin birth, vicarious atonement and bodily resurrection of Jesus Christ our Lord; and in his future coming to judge the quick and the dead. I believe that these are truths of science as well as truths of revelation; that the supernatural will yet be seen to be most truly natural; and that not the open-minded theologian but the narrow-minded scientist will be obliged to hide his head at Christ's coming."

Theodore Woolsey, one of my instructors at

CHAPTER III

THE TRUE PSYCHOLOGY

The special revelation which God has mercifully made to mankind in the Scriptures is one concerning himself and man. 1. It is a revealing of the truth concerning the nature and character of the Divine Being, and of his purpose in creation, providence, and redemption. 2. It is a revealing of the truth concerning the origin, nature and character of man, his duty and destiny. 3. It reveals the relation existing between God and man. It describes the sin and misery into which man fell by disobedience — thus falling away from God and holiness and happiness. And it makes known "the great salvation"— the peace, righteousness, holiness, love, and joy man may have by believing the truth revealed, and accepting, loving, and obeying the Divine Redeemer — God's eternal Son.

I wish to speak in this treatise mainly of what has been revealed concerning the nature of man. He has been generally regarded as made up of body and soul. But in the New Testament, the Christian — the new man — is described as

made up of *body, mind* and *spirit* — *soma, psyche,* and *pneuma.* This suggests the true psychology of man in his normal state,— that is, as he came from the hand of his Creator; and his true psychology, also, when he is restored to the divine image by regeneration and sanctification. I have noticed that those persons who accept this psychology and make a practical use of it, appreciate it very highly. They testify that it is a great help to them in understanding some of the most important truths of spiritual Christianity.

The word *psyche* is used in several different senses in the New Testament, as it is in Greek literature generally, as meaning breath, life, soul, etc. But when Paul prayed for his Thessalonian converts that they might be preserved blameless in *soma, psyche,* and *pneuma,* I believe that he meant in *body, mind,* and *spirit.* One meaning of *psyche* is "the mind, affections, and passions common to men and animals." Calvin's definition of it was "the natural powers of man,"— that is, as he explained it, of man before he is regenerated by the Holy Spirit. In this, his natural condition, he is in the New Testament called the *psychical* man, man having only the *psyche,* man with the animal intelligence, affections, and passions. When he is begotten of God and born from above, he is called the *pneumatical* man,— man endowed

with the *pneuma*, or spirit. James, in his Epistle, speaking of carnal or worldly wisdom, says, "This wisdom descendeth not from above, but is earthly, *psychical*, demoniacal." Jude, speaking of scoffers who mock at religion and walk after their own ungodly lusts, says: "These are they who make separations, are *psychical*, not having the spirit." And in Hebrews 4:12 we have a statement which seems to teach that one use of the Scriptures is to make known to all men the distinction between that which is merely mental, or natural, and that which is truly spiritual. The words are, "For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder"— separating, or distinguishing between, *psyche* and *pneuma*, *mind* and *spirit*. So that in whatever different senses the word *psyche* may be used in the New Testament, it is evident that in all such passages as I have been quoting it is used to denote the natural powers of man. And the word *mind* is the most convenient and suitable one to express that idea in English. It is the right one, I think, to take the place of *psyche* in such passages.

It is of first importance, let me here remark, that we discriminate properly in the use of words. An indiscriminate use of words is a chief cause of misunderstanding and wrangling.

It indicates confusion of thought in the person who is speaking or writing. It creates confusion of thought in the hearer or reader. This leads to error, error leads to sin, and sin leads to misery. "Words are living powers," as Trench says. And he quotes Dr. Shedd as saying that "the success and enduring influence of any systematic construction of truth, be it secular or sacred, depends as much upon an exact terminology as upon close and deep thinking itself. Indeed, unless the results to which the human mind arrives are plainly stated and firmly fixed in an exact phraseology, its thinking is to very little purpose in the end." "The words that I speak unto you, they are spirit and they are life," said He who spake "as one having authority." Cardinal Newman, a master in the use of words, said: "We need not dispute; we need not to prove: we need but to define." My old teacher, Dr. Charles Hodge, used to say, "Different things should be designated by different words." And someone has said: "Half the disputes in the world are verbal ones."

Now is it not a surprising thing that little or no discrimination is used by any one in the use of such words as soul, spirit, mind, moral, spiritual, and kindred words, which indeed are among the most significant and important in the language? Would it not be a great change

for the better if the word *soul* were always used to denote the invisible, intangible, immaterial part of a human being which is the living inhabitant of the body? It is one's self. It is the *ego*, I; the *tu*, thou. When we speak of saving a man's soul, do we not mean saving the man *himself*? When we speak of a person losing his soul, do we not mean that he is ruining *himself*?

The soul may act mentally or it may act spiritually. It has an intellectual side and a spiritual side. When the soul is thinking, it is acting mentally or intellectually. When it is conscious of God, and aspiring Godward and heavenward, it is acting spiritually. It is exceedingly important that every person should be taught early in life to distinguish between the lower and worldly side of his nature, which is the mental and physical, and the higher side of it, which is the spiritual and moral.

That the Scriptures do very clearly make the distinction between the intellectual and the spiritual may be seen in I Cor. 14:14, 15: "For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also."

That the mind or understanding is referred

to in very many places in Scripture everyone knows. But not everyone has noticed that in many places the *spirit* is spoken of when it cannot be the same thing with *mind*. For example: "That which is born of the Spirit is spirit." "He that ruleth his spirit is better than he that taketh a city." "The spirit of man will sustain his infirmity." "The spirit of man is the candle of the Lord, searching all his innermost parts." "He that hath no rule over his own spirit is like a city that is broken down, and without walls." "Be not hasty in thy spirit to be angry." "As a woman forsaken, and grieved in spirit." "And I went in bitterness, in the heat of my spirit." "Every spirit shall faint." Nebuchadnezzar's "spirit was troubled." "An excellent spirit" was found in Daniel, "and understanding." Jesus "groaned in spirit." Paul's "spirit was stirred in him." Apollos was "fervent in spirit."

Mind, intellect, understanding, reason, are different words to express different acts of the soul when it is thinking. It is convenient to have them all, as there are shades of difference between them. When we speak of the soul merely as thinking, we call it the *mind;* as gaining and possessing knowledge, we call it the *intelligence* or *intellect;* as apprehending the meaning of a proposition, or of a subject, we call it the *understanding*. When it enters upon

a logical process for the ascertaining of truth, we call it the *reason*, or reasoning power.

The words *spirit* and *heart* have different shades of meaning. They both, of course, belong to the spiritual part of human nature. But when the soul is holding communion with the Father of spirits, it is properly called the *spirit*. When exercising affection toward God or man we call it the *heart*. And as love is "the greatest thing in the world," the word *heart* is in constant use, and could not well be dispensed with.

It is a surprising thing that writers of good repute will use the words moral, spiritual, and intellectual, interchangeably. Why do they not remember that the word *moral* etymologically and properly relates only to *conduct* or *behavior*, and should never be confused with things spiritual or with things intellectual? "Different things should be expressed by different words."

The mind *thinks;* the spirit *feels*. Everyone knows the difference between feeling and thinking; and perhaps there is no one who cannot recall times when he would have been wiser, and would have done better to have heeded a deep feeling that he had, rather than to have followed the judgment which his thinking arrived at. The natural man has *provisionally* a spiritual side in his nature, made up of conscience, will, affections, and emotions. True, it is as nothing

when compared with the *spirit* of the man who has experienced the second birth and been ushered into the spiritual realm. But still it is a very important fact that the natural man has *feeling* as well as the spiritual man. It is that part of his nature which the Divine Spirit and Christian friends may reach in their endeavors to win him to Christ. E. C. Stedman therefore spoke with truth when he said, "Feeling is deeper than all thought." Dr. Schofield, in his "Unconscious Mind," says, "The driving impulse by which men are moved to act comes from feeling rather than from reason." Frances Power Cobbe says, in her "Duties of Women": "Never think — you who are young, and glorying perhaps in the grand new fields of intellectual culture opened before you — that the intellect is nobler than the heart, that knowledge is greater than love. Not so! A thousand times, no!" Sir Walter Scott, so well acquainted with human nature and human history, left his testimony on record in these words: "We shall never learn to feel and respect our real calling and destiny unless we have taught ourselves to consider everything as moonshine compared with the education of the heart." And, wonderful to say, Herbert Spencer, so wrong on many points, was right on this. He said: "Ideas do not govern the world: the world is governed by feelings, to

which ideas serve only as guides. The social mechanism does not rest finally upon opinions, but almost wholly upon character." Character belongs not to the intellectual but to the spiritual part of human nature, as every thoughtful and observant person knows. Sir William Hamilton once said: "There is nothing great in the world but man, and nothing great in man but mind," and college boys are fond of quoting it. But the second part of his saying is not true, and so the boys are misled by the philosopher. If he had said there is nothing great in man but spirit, or nothing great in him but character, it would have been nearer the truth; and yet not exactly true, for the mind is also great, though not so great as the spirit, or character. Ruskin said: "The basest thought possible concerning man is that he has no spiritual nature."

The trend of thought in our day is toward the acceptance of the threefold view of human nature, and that for several reasons. One is that more use is made of the Bible than in former times. It is being studied more intelligently, prayerfully, and earnestly by a greater number of people than ever before. Another is that the attention of the Christian people has for many years been directed specially and persistently to the work of the Holy Spirit in the regeneration of men, in the sanctification of be-

lievers, and to the prophecies and promises which the Bible contains in reference to the special presence and almighty influence of the Spirit in Gospel times. And still another reason is that physiological research is giving scientists a leaning toward this view of human nature. The late Sir William Dawson, eminent in science, wrote as follows:

"We are drawn more closely to that middle ground occupied by the New Testament writers which gives . . . a fair valuation to all the parts of the composite nature of man. . . . The New Testament has undoubtedly pointed to solutions of the mysteries of our nature at which science and philosophy are beginning to arrive by their own paths; just as, in another department, the Bible has shadowed forth the great principles and processes of creation in advance of the discoveries of geology."

I am not opposing what theologians call dichotomy, nor am I defending trichotomy. So far as I know I am not a trichotomist. Trichotomy is the doctrine that man consists of three distinct substances — body, mind, and spirit. Our teacher, Dr. Charles Hodge, used to argue against it on that ground. I would agree with him on that point, and I do not receive as truth all that has been written by trichotomists. I think that they had sight of a very important truth, revealed in Scripture; and in the heat of

battling for it they, as often occurs in such cases, allowed some erroneous statements to escape from them.

With this frank avowal, I give it as my belief that it would be a very great gain to the cause of truth if Christians would recognize and adopt the three-fold distinction of body, mind, and spirit without adopting the division of man into three distinct and separate substances.

Man is a unit. But the manifestations of his life may properly be distinguished one from another. He is not cut up or divided when the manifestations of his life are thus distinguished. He is an organism, just as is an animal or a plant. The plant is one; but what variety there is in it! What distinctions we find it necessary to make between root, stalk, leaf, and blossom. So man is one; but he has body, and mind, and spirit.

Distinctions are necessary and useful. We distinguish between intellect and judgment without cutting up the human mind. We make a distinction between memory and the imagination without impairing the unity of the mind. In religion we make a distinction, clear and strong, between the Father, the Son, and the Holy Spirit without dividing the Deity into three substances. "To us there is but one God," as the apostle declares. Yet the Father is God, the Son is God, and the Holy Spirit is God.

Making distinctions is not the same thing with making divisions. We need not wonder that the God who made us is a triune being, since we find that man himself is triune — three in one.

So the Scriptures distinguish between the mental or rational in man and the spiritual. When once the spiritual is enthroned in the soul by an act of God, the intellectual and the spiritual become interfused. They cannot be separated, while they still remain distinct.

The mind is spiritualized. "Spiritually-minded" is an expression in common use. Every faculty and aspect of the mind is influenced. The spirit becomes more and more dominant. The entire man is spiritualized. He is sanctified in body, mind, and spirit. What Joseph Cook used to call "the solar light" often shines through the eyes; and under favorable circumstances, as after earnest prayer, the whole face of a sincere believer is illumined.

The connection between mind and spirit is, of course, mysterious, for whatever is immaterial and invisible is to us full of mystery. There is a profound mystery as to the connection between soul and body. But no one thinks of denying, because it is mysterious, that there is a very close connection, and yet a real distinction, between them. I rejoice in the mystery connected with the constitution of our nature and with the being and works of God generally.

For mystery is absolutely necessary to our happiness. If we knew everything, the pleasure of seeking and acquiring knowledge would be at an end. And constituted as we are, we cannot conceive of our being happy if such a state of things existed. But God is infinite, and man is finite. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is high as heaven; what canst thou do? Deeper than Sheol; what canst thou know?" And yet, "if thou criest after knowledge, and liftest up thy voice for understanding: if thou seekest her as silver and searchest for her as for hid treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding."

Let us now see how the Scriptures speak of human wisdom, or of man's reasoning powers, as applied to spiritual things. We shall see that they everywhere represent the intellect of man as unreliable when it comes to penetrating the deep things of God. "Trust in the Lord with all thine heart, and lean not unto thine own understanding." "Woe unto them that are wise in their own eyes." "If any man thinketh that he knoweth any thing he knoweth nothing yet as he ought to know." "Thy wisdom and thy knowledge it hath perverted thee." "Thou

hast said in thine heart, I am, and none else beside me. Therefore shall evil come upon thee." "Thus saith the Lord, Let not the wise man glory in his wisdom, . . . but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord, who exerciseth loving-kindness, justice, and righteousness on the earth: for in these things do I delight, saith the Lord." "The wise men are ashamed; they are dismayed and taken: lo, they have rejected the word of the Lord, and what wisdom is in them?" "Be not wise in thine own eyes: fear the Lord and depart from evil." "Be not righteous overmuch; neither make thyself overwise: why shouldst thou destroy thyself?" "For the wisdom of their wise men shall perish, and the understanding of their prudent shall be hid."

If some one suggests that all these statements, so derogatory to human reason and wisdom, are taken from the Old Testament; but that surely the New Testament, containing the greater light and glory of the revelation made by the Son of God, contains no such disparagement of the intellect of man, let us see.

The Apostle Paul, in writing to the Corinthians, quotes and endorses these declarations of the Old Testament. He says: "The preaching of the cross is to them that perish foolishness; but unto us who are saved it is the power

of God. *For it is written*, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by (its) wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men." "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty." "And I, brethren, when I came to you, came not with excellency of speech or of wisdom." "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." "For the wisdom of this world is foolishness with God. *For it is written*, He taketh the wise in their own craftiness. And again, The Lord knoweth the thoughts of the wise, that they are vain. Therefore let no man glory in men."

How clearly the New Testament also shows that human reason is incapable of discovering the deep things of God; and, if left to itself, of understanding and appreciating them when they are revealed. The blessed Master himself said: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and understanding, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight."

And what a blessed thing it is, these things being so, that whosoever will believe the simple Word of God, and act accordingly, will be a wonderful gainer thereby, both for the life that now is and for the life that is to come!

The inadequacy and unreliability of the human intellect in regard to the deep things of God and to the soul of man, is illustrated in the history of philosophy. Philosophy is an innocent and harmless word. Indeed it is a very good word. It means *the love of wisdom*, as leading to a search for it. As a study of general principles, that is, of the laws and causes which afford a rational explanation of facts and occurrences, it is a proper and useful branch of study. This must be done, of course, with a due regard to the fundamental truth revealed in Scripture. Dr. Adolph Vinet, eminent as a philosopher as well as a theologian, said: "Philosophy is only a higher degree of good

sense, which, not pretending to know all things, desires to have a thorough knowledge of those objects the knowledge of which has been placed within our reach." But when it undertakes to explain God, man, and the universe on rational principles and without any reference to the limitations of the human mind and the revelation made to mankind in the Hebrew and Christian Scriptures, philosophy becomes an unsatisfying, worthless, and harmful study. In this latter sense it began with the Greek philosophers, long before the advent of Christ. They made mistakes, of course; but on the whole they did remarkably well, considering that they knew nothing of the revelation which had already been made to the Israelites. Even while the apostles lived, the lately-formed churches were troubled by this false philosophy under the name of *gnosticism*. Some of the leaders of the churches were disposed to tamper with and to yield more or less to the influence of rationalism under the guise of philosophy. Philosophy of that kind is false and misleading. It has been harbored in the church ever since, and has served to weaken the faith of Christians, and thereby to debilitate the church of Christ in all the centuries. Especially since the rise of English Deism, and the publication of John Locke's "Human Understanding," has philosophy been crippling the church and hindering the coming

of the Kingdom of our Lord. Locke was a professed Christian, but, like many at the present day, he wanted to rationalize Christianity. His speculations about the human mind were taken up at once by many. Bishop Berkeley worked them out into a very foolish system of idealism. Hume, an infidel, carried the ideas of Locke much farther than the latter would have been willing to go. The new ideas were eagerly grasped by the French infidels, and worked out practically into the horrors of the French Revolution. The German dreamers received them gladly, and John Stuart Mill, Huxley, Herbert Spencer, and many other Englishmen adopted the sensational theory of Locke and applied it in their own way. We know the result. The alarm and distress of the church, and the cackling and crowing of the skeptics for the last fifty years, have been owing to this philosophy, applied, as it was at once, to the *alleged* discoveries of Darwin. I remember well when all the world appeared to be looking up to Herbert Spencer as a great and wonderful thinker and leader of thought for other men. To-day Borden P. Bowne, in his "Kant and Spencer," says that Spencer's philosophy "is finally discredited, having become obsolete even before its author's death."

John Calvin had perhaps the best mind of all the men on earth in his day. I say this because

the product of his thinking and the greatness of his influence are felt and acknowledged to this day in the spheres of theology, government, and education. Would you have his opinion of the philosophy of the schools? Here it is: "No one under the guidance of mere nature ever made such proficiency as to know God. Should anyone bring forward the philosophers as exceptions, I answer that in them more especially there is presented a signal token of this one weakness. For there will not be found one of them that has not from that first principle of knowledge which I have mentioned straightway turned aside into extravagant and erroneous speculations, and for the most part they betray a silliness worse than that of old wives."

One of our religious papers says that Eucken, of Jena, and Bergson, of Paris, are "leading the thought of the world to-day." These two philosophers are unbelievers. They are *infidels* in the true Christian sense. If they are leading the thought of the world, God pity the world! And so far as they are leading the thought of Christians in high places in the church, woe to the church! Jesus Christ, who was sent into the world to reveal unto us poor mortals the infinite, eternal, incomprehensible One as a Father, and to redeem us from our sins and miseries, must be a great thinker. I would judge so from his words and discourses recorded

in the four Gospels. Yet we have Christian leaders who are accepting the thoughts of two infidel philosophers in preference to those of the Son of God. If we men of the twentieth century were Christians of the genuine stamp, we would be following the lead of the greatest thinker who ever walked the earth. Those men in the church who are following the philosophers and are ready to accept the latest "fad" in "Modern Thought," imagine that all who read and think must think as they do. No, sirs! No, sirs! There are millions of us, thank God! who have no confidence in the flesh,— that is, in the thinking of talented unbelievers. We prefer, and we ever shall prefer, to follow the lead of our Lord, the Great Teacher, in adopting a "philosophy of life and existence."

I have found life too short to spend much of it in reading what unbelievers have to say about our holy religion. But as Eucken, the philosopher, appears to be the idol of the rationalists, I have been reading one of his books to see what he thinks. I find that he is a very shrewd writer. He is well aware of what Christianity has accomplished in the world, even in the defective and often distorted form in which it has been presented by the church, and of the mighty hold it has at the present day upon the vast majority of thoughtful persons. It suits his purpose, therefore, to use the Christian termin-

ology, and to borrow the most beautiful and attractive parts of the Christian faith, in setting forth his views of the philosophy which the world, in his opinion, so badly needs. He agrees with Christians that our civilization is in a very bad condition.

The President of the University of Chicago was reported, some time ago, to have said before a Baptist Convention that "the present age is the most decadent in history, with the exception of the days just before the fall of the Roman Empire and before the French Revolution." He said that "nothing can save this nation but a great social and political regeneration." A religious weekly, commenting on President Judson's remarks, was not sure that his statement was not a piece of rhetoric arising from the fear engendered by the many disclosures of immoral and criminal acts that were being everywhere made. "Yet," it went on to say, "the evil and the decadence is something awful. Sometimes it does look as if he were right — that the age had sunk into a quagmire of greed, and graft, and immoral life and thought, and the madness of national jealousies and racial hatreds. Public officers are falling as before a scythe. We have a divorce mill at Reno where anyone can get divorced for a few dollars; so free-love is made easy, and is being widely availed of. Immoral plays claim many of our theaters. Our

journalism is decadent and devoted to the gossip of crime. Our great cities are more and more given over to gluttony and drinking. We have a great crowd of idle rich and idle poor, both holding the respect of law very loosely. We have the spectacle of Germany and England arming to the teeth, and starving their people to do it."

Now Eucken is aware of this being as true, on the whole, in Europe as it is in America. He has, he says, "a strong and painful conviction of the inadequacy and indeed the emptiness of modern civilization, in spite of all its outer ostentation."

Speaking of the great improvements brought about by discoveries in science, and by the energetic spirit of the age, he says: "All these achievements do not help us to attain a joyous and assured sense of life: a pessimistic tone has become very widespread, and continually extends further. How is it that with us work and happiness refuse to associate?" "All technical achievements do not preserve us from inner emptiness." "Thus with regard to the problem of truth we now find ourselves in an extremely uncertain and confused position." After the hard study and laborious efforts of many "great thinkers" for twenty-five hundred years, the leading philosopher of the twentieth century says: "Philosophy is uncertain of

itself; its work is dislocated, is divided into different schools, each one of which, in order to maintain itself, thinks it necessary to refute all the others. This conflict threatens to remain unsettled and without result; it seems in the course of the centuries to grow rather than to diminish. The strife of the philosophers with one another has turned out to be so unsatisfactory and fruitless." "Philosophy is not only full of problems, but philosophy itself as a whole is and remains a problem." All this from the leading philosopher of the twentieth century ought to satisfy anyone that the tallow-candle of this world's philosophy has almost burnt out, and that there is nothing left of it but a little flicker. "The re-emergence of a philosophy of life and existence becomes an urgent requirement in the complication and confusion of the present situation." You might suppose that a man who sees all this clearly would feel constrained to accept the Christian remedy for this confusion of thought and for all the evils and miseries in the world. But far from it. He goes on to show the insufficiency of all the philosophy which the "great thinkers" have thought out up to this time; and he does this to clear the way for the remedy which he thinks he has discovered. He says: "Christianity has torn man away from the coherences of the world which encompassed him in antiquity, and the

increased independence of the soul forbids a simple return. But he is no longer certain even of the Deity; in any case his relation to the Deity no longer controls the whole of life. In this situation where can he now turn to find truth, and what meaning can this conception still retain? In accordance with the experiences which we have described, man can seek truth nowhere else but in himself, his own life must possess the depth which ever for himself at first lies, a dim and distant background: with the full appropriation of this depth, however, he may hope to discover a world in himself; or rather he may himself grow into a world." "The reason which is immanent in the human race must now take the place of the universe and the Deity." There you have it! The great philosopher's remedy for all the evils that afflict humanity is to be found in man himself. No need for God, of whom the wise and good have always felt the need. No need for Jesus Christ as a Savior, nor for the great salvation which he died to secure for men! Sabatier, a French rationalist, published a large volume a few years ago in which he endeavored to show that authority in religion is not in the church and not in the Bible — but that it is in Christian consciousness. That amounts to the same thing with Eucken's teaching. Man is his own authority for what he believes and for what

he does. This falls in with the spirit of the age and the trend of thought. Here in America, especially, men are lovers and worshipers of money, and admirers and worshipers of "great men." It amounts to a deification of humanity, and is leading to a new sort of religion which has been called *Humanism*. This will explain some things. It shows, for instance, why boys and girls are taught that the human intellect is something gigantic in the case of a favored few; and why they are taught to look up to and admire "great men" as so many "wonders of the world"; why modest yet studious young people are kept back and discouraged because they think their own minds are poor and weak and that great minds are confined to a privileged few; why modest ministers of the gospel, who are fully conscious that many things are wrong in the churches and in the preaching of the day, are waiting for some "great leader" to appear to bring about the desired change. How much better it would be if they would follow their true leader, Jesus Christ, and do each one his "level best," in the power of the Holy Spirit, to advance the kingdom of truth and righteousness upon earth!

In view of the immense and harmful influence philosophy has ever had in the Christian church, and of the singular attractions it has had for talented and ambitious "clergymen," how neces-

sary and important is that warning given by the apostle Paul in writing to the church at Colosse, in which a false philosophy had already begun its deadly work, and which warning is more needed now in the twentieth century than it was in the first, " Take heed lest there shall be anyone that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

There is another notable illustration in the rise and fall of Darwinism, of the weakness of the human intellect when trying to explain God, man, and the universe, while ignoring the divine revelation. " The Origin of Species " was published in 1859, and at once created a great stir in the world. Darwin, who was an admirable naturalist and a most amiable man, was religious in his early life. But he gave up all interest in religion, and in some other things that he had loved — music for instance — that he might give himself wholly to the study of nature. He will be remembered with honor in the scientific world on account of his services to natural science. But he made the stupendous blunder of believing that his theory of natural selection — struggle for existence, and survival of the fittest — accounted for everything in the animated world. He believed that he had upset Christianity by his speculations. That did not trouble him in the least. On the other hand, he was de-

lighted with the reception his theory met with in Germany, where it was gulped down at once, and then in other countries. The way this theory "took" with the scientific world was one of the most extraordinary things in all history, and it is most instructive as to the limitations of the human intellect. Men in all professions and pursuits, especially all who did not like religion, as soon as they heard that a great man of science had made a wonderful discovery unfavorable to Christianity, accepted it, whether they understood it or not. Many ministers of the gospel, especially those who wanted to be considered intellectual and abreast of the times in their knowledge, accepted the new theory. It was so scientific and it was so popular that it must be true. I well remember the effect upon the churches and upon the preaching of many. It was noised abroad that the supernatural had disappeared; that the spiritual was gone forever; that miracles were impossible; and that such a thing as *design* was not to be found in all nature. And, oh! the distress that all this gave to those who retained their common sense and their piety. Learned theologians in Germany who had adopted the Darwinian theory set themselves to work to reconstruct the Bible to make it harmonize with the great discovery of Darwin. They availed themselves of the idea which had been advanced by a French physician named

Astruc (1684-1766), and originated what they called "the Higher Criticism of the Bible." Thus originated what is known as "the New Theology." It is based upon Darwinism and the Higher Criticism. And all this foolish talk in the magazines and newspapers about the "New Thought," "Modern Thought," and "the assured results of modern scholarship," may be traced back to Darwinism. And thus began and still continues the most widespread and lamentable apostasy from "the faith once delivered to the saints" with which the church has had to contend. Outside of the churches great numbers of people seem to have lost their faith in Christianity because they have learned that even some ministers are in doubt about the truth of the Bible and whether Jesus Christ was really what he claimed to be. And while Christians and the people of the world are discussing these questions, a perfect carnival of vice and crime prevails in Christian countries.

While the world is running riot in its wickedness, and the "better classes" (as they call themselves) are wild with greed for money and the pleasures which money will buy, what has been going on among men of science?

There were some scientists, like Sedgwick in England and Agassiz in America, who protested vigorously from the first against Darwin's the-

ory. But their voice was not heeded amid the clamor of the world. Professor Sedgwick had been the instructor of Darwin at Cambridge, and was his warm personal friend. He wrote to him on the publication of his book: "I have read your book with more pain than pleasure. Parts of it I admired greatly, parts I laughed at till my sides were almost sore; other parts I read with absolute sorrow, because I think them utterly false and grievously mischievous." In an article written later, and published in the *Spectator*, Professor Sedgwick expressed himself thus: "I cannot conclude without expressing my detestation of the theory because of its unflinching materialism, because it utterly repudiates final causes, and thereby indicates a demoralized understanding on the part of its advocates. . . . I think it untrue because opposed to the obvious course of nature, and the very opposite of inductive truth. And I think it intensely mischievous."

A few years passed, and they were years of conflict and of sad discouragement in the church of Christ. But in April, 1888, an eminent writer in the *Edinburgh Review* said: "Pure Darwinism has had its day: it is becoming old-fashioned, and, like every other heresy, has given birth to children destined to be its destroyer." This prediction has been fulfilled. Sir Thistleton Dyer, F. R. S., the eminent botanist, said in

Nature for July 30, 1896: "The Darwinian theory of Organic Evolution seems hardly to have a convinced supporter left, except Mr. Alfred R. Wallace and myself." And William Hanna Thompson, M. D., a distinguished scientist and writer, of New York City, in his "What is Physical Life?" quotes from fifteen prominent writers on scientific subjects, chiefly biological,— some in Europe, some in America, — who have no faith in Darwin's strange and atheistic theory. He says: "It is but the simple truth to say that at present the opinion of such experts in all the different fields of biological research is preponderately adverse to the claims of the Darwinian theory, and is steadily growing more so." He says that Professor Oscar Hertwig, of Berlin, in his ponderous volume on "Epigenesis," does not conceal his contempt for the Darwinian theory of natural selection; also that Professor Von Hartmann says that in the first decade of the twentieth century it has become apparent that the "days of Darwinism are numbered." Among its latest opponents, besides many others, are such *savants* as Eimer, Professor of Zoölogy in the University of Tübingen; Gustave Wolff; De Vries, Professor of Botany in the University of Amsterdam; Hooche and Fleischmann. Professor Fleischmann, of the University of Erlangen, maintains that the Darwinian theory of descent has not a single

fact to confirm it in the realm of nature; that it is "not the result of scientific research, but purely the product of the imagination." Professor G. Henslow, F. R. S., says in *Nineteenth Century and After*, for November, 1906: "It is now half a century since Darwin's work on "The Origin of Species by Natural Descent" has been published. Up to the present day it is an indisputable fact that not a single variety or species of any wild animal or plant has ever been proved to have had its origin by means of natural selection." "Among American biologists the opponents of the theory of natural selection are no less numerous." For instance, Professor V. L. Kellogg, of the Leland Stanford University of California, in his elaborate work entitled "Darwinism To-day," says: "Men using or rather testing these theories every day in their work in field and laboratory find selection insufficient to explain the conditions that their observation and experiments reveal to them. These men are students in all the lines of biological work whether zoölogists, botanists, paleontologists, or animal and plant breeders. From all these lines of work come increasing complaints. 'Selection cannot explain for me what I see to exist.' From some the cry is more bitter: 'Selection is a delusion and false guide. I reject it utterly.' For me, I repeat, this is an objection of much significance and importance, that the

biological experimentalists, the students of variation and heredity, of life mechanics, are finding the rigid theory of selection's control of all processes and phenomena a rack on which they will no longer be bound." Professor H. F. Osborn, of Columbia University, at a meeting held on the centenary of Darwin's birth, said: "There is no denying that there is to-day a wide reaction against the central feature of Darwin's thought," while he went on to eulogize Darwin as a naturalist.

"These criticisms of Darwinism," says Dr. Thomson, "do not come from *amateurs*, but from qualified experts. It is to be regretted that some of them, especially in Germany, show that there can be as acrid an *odium scientificum* as ever there was an *odium theologicum*, for one professor intimates that there can be no Darwinian except he be afflicted with a congenital inability to think clearly; while another says that a believer in natural selection must have softening of the brain."

Now in contrast with the view now taken of Darwin and his dream, let us go back for a moment to the time when it was first published to the world. Sir Robert Ball, an eminent astronomer, was delighted with this infidel and atheistic way of accounting for all things. He goes off in the most "highfalutin" style: "The lifeless earth is the canvas on which has been drawn

the noblest picture that modern science has produced. It is Darwin who has drawn this picture. He has taken up the history of the earth where the astronomer left it, and he has made discoveries which have influenced thought and opinion more than any other discoveries that have been made for centuries. . . . The method Darwin adopts is of the most captivating simplicity. When the history of science in our century comes to be written, the interest will culminate in the supreme discovery of natural selection." He goes on in the same style; and guesses that very little is needed now to suppose that life had a spontaneous origin from matter. "We have but little more to demand of the theory of spontaneous generation. The more we study the nature of matter, the less improbable will it seem that organic beings should have so originated."

How grand and glorious is true science — the science of Newton, Galileo, the Herschells, Professor Henry, Asa Gray, and a host of others, who have studied nature and made discoveries for the glory of God and the uplift of man! But the science whose aim is to discredit the revelation made in Holy Writ, the revelation which teaches us that the eternal God is our Father, and that Jesus Christ is our Savior from sin and misery — what is that but science gone mad, or, as Lawson would say, "frenzied" science?

There is nothing formidable in the word evolution. It only means development; and it was known and written about long before Darwin was born. It is generally accepted as a principle or law in the processes of nature and of life. When there is anything to develop, or evolve, there will always be development or evolution. Evolution, in the true and proper sense of the term, requires a Creator to produce the material to be evolved. The law of evolution demands a Lawgiver to establish the law. He who is in all and over all, whose prerogative it is to bring good out of evil, order out of confusion, and light out of darkness, will bring good out of the evil wrought by Darwin's mischievous mistake. The subject of evolution will be better understood. The preparation of the earth for man's abode, carried on gradually during long ages, is clearly seen to be the truth, and takes the place, in the sum of our knowledge, of the former idea of an instantaneous creation. The *immanence* of the Divine Creator in all his creatures and works is an old Bible truth; but the theistic evolutionists have made much of it, as though it had originated with them. The divine immanence taught in the Scriptures is neither pantheism nor monism. It differs from the immanence of theistic evolution as far as light differs from darkness.

There is a bare possibility that man is

ascended from the animals, so far as his body and mentality are concerned. I do not believe that it can ever be demonstrated. But even if it should eventually prove to be true, it would only render the more necessary and the more glorious the revealed truth that every human being needs to be born anew — to be born of the Spirit, and thus to be endowed with spiritual life.

Let no one fail to notice that Mr. Darwin, who spent his time and used his splendid gifts in trying to prove that we do not need God, or his Son Jesus Christ, and who occasioned the great falling away from the faith during the latter half of the nineteenth century, became a very restless and unhappy man when he was not much more than seventy. He wrote: "I am rather despondent about myself. . . . I have not the heart or strength to begin any investigation lasting years, which is the only thing I enjoy, and I have no little job which I can do. Everything tires me, even seeing scenery. . . . What I shall do with my few remaining years of life, I can hardly tell. I have everything to make me happy and contented, but life has become very wearisome to me." He had wealth, fame, troops of friends, and a loving family, but he was restless and unhappy. The poor man did not know what ailed him. But every true Christian knows.

Oh, how gloriously different it is with the sincere Christian who is laying down the work of life and approaching the Celestial City! Blessed is the man who as he grows old is sustained, day by day, by a faith, a love, a hope, an anticipation, that make it an unceasing and increasing joy to live. Life here is a joy, for he can help many; and to die is gain, for to depart and be with Christ, whom he has long loved and longed to see — this is "far better."

Ignorance of the fact that there is in human nature a spiritual as well as an intellectual side has been a tremendous mistake on the part of preachers of the Gospel. It has made the work of the pastor and the experience of the people, in very many cases, defective and unsatisfactory. The pastor has, as a rule, depended on influencing his hearer through his intellect, whereas the regenerated portion of his people must be reached through the spirit, and a lost sinner can be arrested in his course, convicted of his sins, and made to feel his need of a divine Savior, only through his conscience. The minister needs to be well acquainted with the distinction between mind and spirit for his own personal benefit as well as for that of his people.

Doctor Thomas H. Skinner, an able and successful theological professor, in his "Aids to Preaching and Hearing," spoke in these terms:

"There should be maintained a discipline of sentiment and feeling, as well as of intellect, with reference to power in speaking. There are certain spiritual affections and habitudes of mind which should receive at least equal cultivation with the intellectual powers called into requisition. It was the frame of his soul, as much as his doctrine, which caused it to be said of Jesus Christ, 'Never man spake like this man.' His doctrine was not superior to that of the apostles; it was the purity of feeling, the love of truth, the deep sense of eternal things, the benevolence for men, the zeal for God, which filled the soul of our Savior, that imparts such resistless power to his utterances. It was this that made his doctrine itself so remarkable. Whitefield, the greatest of modern preachers, used to prepare himself for the pulpit, not so much by arranging his thoughts and studying his expressions and his actions, for which he was so remarkable, as by bathing his spirit in heavenly influences. It was the agony of prayer more than the agony of thought that made his eloquence the wonder of his time. This is a matter of the deepest moment to the interests of religion, and the day is coming when it will be so esteemed by the ministry. The universal spread of the Gospel will be preceded by the labors of a ministry not less learned nor less given to study and

elaborate writing than their predecessors, but more like the apostles in the business of disciplining the heart with direct reference to the exercises of addressing assemblies of men in the name of Heaven.

"A minister who appears in the pulpit, not to meet a professional call, but to speak to his fellow-creatures on the infinite affairs of eternity, impressed more by the divine presence than by that of the assembly; so subdued and pervaded by the powers of his subject that he can have no concern about the opinions of men; jealous, not for his own reputation, but for the cause of truth and of human salvation; relying, not on himself, however well prepared for his work, but on the secret influences of the Holy Spirit; and assured that his message, however received, will not be a vain one, nor return void to him by whom he was commissioned to deliver it — a minister who preaches with his soul exercised by such sentiments and emotions, will, without fail, preach with the purest eloquence and with irresistible power.

"There are too many preachers who are careful to make all that preparation for the pulpit which will secure them against a loss of reputation for intellect and knowledge, who yet leave this more important part of the preparatory work greatly neglected. Hence, doubtless, more than from every cause besides, the differ-

ence in result between modern and apostolical preaching. We have no account of an eminently successful preacher in any age who did not give his chief concern, in preparing for the pulpit, to the preparation of his heart. Let those who would understand well the elements of pulpit-power, examine into the matter in the light which the biographies of such men as Flavel, Baxter, and Whitefield reflect upon it. Luther remarked, after having nearly finished his great course of service, "I am now an old man, and have been a long time employed in the business of preaching; but I never ascend the pulpit without trembling."

I have given this as a specimen of the way in which earnest and spiritually-minded ministers have always addressed young men preparing for the ministry. I submit it as a self-evident proposition that if every minister and every candidate for the ministry knew that he had a spirit as well as an intellect, and that the spirit is the higher and nobler and more important part of human nature, the effect would be most happy upon the ministry, upon preaching, and upon those who hear the Gospel.

That this distinction between mind and spirit has not been generally made by preachers of the Gospel I know from the fact that in my long experience I cannot recall an instance of having heard it made. Reading recently "Some

By-Products of Missions," by the Rev. I. T. Headland, Ph. D., an eminent missionary to China, and an able preacher and lecturer here at home, I met with a confirmation of my statement. Chapters X and XI of the book were of special interest to me, treating as they do of this very subject of mind and spirit. Dr. Headland tells of his meeting with a scientist — a physiological psychologist — when their conversation turned upon the subject of education. The scientist remarked that "so far as a thorough education is concerned our educational system (in the U. S.) is very incomplete. Most of the schools," he said, "pay no attention to the moral and spiritual development of the students, though these, or either of them, is of more importance than the education of the intellect, while both of them are totally disregarded by the schools." Dr. Headland replied: "I have always thought of the intellectual development as being the most important of all." "So have most people," added the scientist, "and that is where the trouble lies. But is our relation to things as important as our relation to our fellow-men? . . . You know of young men who spend four years of study in the university trying to understand and be able to manipulate the laws of electricity and become electrical engineers. But did you ever hear of a man going into college and spend-

ing four years in an effort to understand and be able to operate the moral laws? What we want as a result of our college work is a greater number of *moral engineers!* Our moral nature is higher than our intellectual nature, and more difficult to develop; and hence we have scarcely begun upon it, not to say anything of our spiritual nature."

I will quote further from the remarks of this scientist, because he seems to be so near the truth as to the constitution of human nature. "In my judgment," he went on to say, "we are a race of reasoning or thinking monstrosities, and of moral and spiritual pigmies. We think, think, think; there is no problem too big for us to undertake. We are ready to spend our lives boring down to a last little analysis of some problem in chemistry or physics, or rooting out some new element, or ferreting out some new power of nature; but how much of the time spent in our education is put on the development of a conscience that is sensitive to the slightest variation from the laws of rectitude and the rules of honesty? If there were as much time and effort spent on the development of a sensitive conscience as there is on the manufacture of a sensitive thermometer, the world would be better than it is to-day. Who by searching, thinking, reasoning, can find out God? Spiritual problems

must be solved by spiritual faculties. No man could solve a problem in Euclid by faith. Nor could anyone solve a spiritual problem by reason. Reason links the thinking man with things. Conscience links the moral man with his fellow-men. Faith links the religious man with God."

"According to this, then," said Dr. Headland, "we are only one-third developed."

"Quite right," replied the scientist, "and that the lowest third."

Dr. Headland was so far profited by this conversation that when he afterwards visited one of our state universities and was conversing with one of the leading professors, he had an opportunity, which he embraced, of opening the eyes of the professor to the fact that the so-called education of the day is exceedingly defective and imperfect.

This talk of Dr. Headland and the scientist reminds me of the fact that Bergson, the French idol of the day, has in some way discovered the same truth about the human mind. Mr. Joseph McCabe, the English rationalist, in criticizing Bergson in the *Literary Guide* (London), says: "The original and profoundly revolutionary feature of the new thinkers' campaign is that, from Plato to Bradley and Bosanquet, all the philosophers of all ages have been using an instrument of

thought that was never intended for the use of philosophers at all, but of engineers and such lower folk. In a word, he says that reason, intellect, or logic is the wrong spiritual eye to use in the search for truth. Its proper object is material reality; its distinctive quality is that it is essentially superficial; its proper purpose is to be used in practical matters, like making bridges.

"In this fundamental and most prominent feature of the Bergsonian creed, which is attracting attention the world over, we have a revolution in philosophy quite parallel to the French Revolution in politics. He says flatly, repeatedly, emphatically, that intellect is essentially superficial, not profound; is fitted only to deal with practical, not speculative matters, and must be discarded in the investigation of such subjects as the nature, origin, and destiny of the human mind. This is not a deduction from Bergsonism, but the essence and first message of it."

This admission on the part of a philosopher and a scientist that reason is wholly inadequate to deal with spiritual things will be of great use to the friends of revealed religion if they are wide enough awake to make use of it.

So that there is in human nature a spiritual as well as an intellectual part, and the intellect, while indispensable in all human affairs, is not

so great and grand as the spirit which links man with God and eternity.

To educate youth in state universities and in the public schools of some of our cities without any reference to the living God, or to the Lord Jesus Christ, or to the Book of books, is to mislead and defraud them: it is to rob them of the grandest inheritance God ever prepared for and set before the youth of any nation — I refer to the unlimited resources of our vast and beautiful country and to the religion revealed in the Bible — a religion which gave us our free institutions, and which is the only guarantee we have for their stability and permanence. If we become a more truly Christian people, the ever-increasing wealth of the country will be a blessing. If we continue to deteriorate religiously and morally as we have been doing, our wealth will, according to the teachings of history and the Scriptures, prove an awful curse, and will surely cause the downfall of the Republic.

Both church and state are suffering. Our greatest troubles and perils, in our churches and in our public affairs, are owing to the fact that our young people, the great mass of them, are passing through their educational period without receiving any true education, and are going out into life wholly unprepared for what is before them. Need we be surprised that

when the spiritual is ignored and the merely mental is emphasized and extolled in schools and colleges, young people are issuing from them, each year, who depend upon their wits for a living and for their happiness; and who, when disappointment and trouble come to them in some wholly unexpected form, have no strength of character, no fear of God, no Christian faith to sustain them, but are ready at once, like poor, ignorant, reckless fools as they are, to resort to suicide?

Nowadays a young fellow who cannot get the girl whom he fancies for his wife, or who is tired of the frivolous creature whom he has married, takes a revolver and murders her, and then turns and kills himself. No one need be surprised that this is becoming almost a daily occurrence. For such a youth has no proper conception of who or what God is, or of who or what the Lord Jesus Christ was and why he came into our world, or of what it is to rush by self-murder into the presence of God and into the scenes and realities of the eternal world. Who are most to be blamed for this shocking state of things — the ignorant and reckless youth, or the parents and the teachers who permitted him to grow up without any knowledge of what true religion is, and of the morality which is based upon religious faith,

and of the tremendous realities of a future life and judgment?

Ought we to be surprised that young men are issuing in great numbers from state universities and professional schools in which our Lord and the spiritual side of human nature are ignored, who soon show that when the mental side only has been developed and trained, the result is, in so many cases, an *educated selfishness* and an *expert rascality*?

How frequently is the remark heard: "The man is smart enough, but he has no heart;" or, "He is very sharp, but he is of a low, mean spirit;" or, "The man's intellect is as sharp and keen as a razor, but his character is bad." Ah! my dear reader, a great heart, a noble spirit, a pure and well-rounded character — this, which is the result of developing and cultivating the spiritual in man, is far, far better and infinitely more to be desired than a bright, keen intellect without the pure heart, the noble spirit, the Christian character.

Does some one ask, "Is it not the function of the church and of the Bible School to attend to the spiritual interests of the people?" Yes, it is; but not theirs alone. Alas! alas! what can the perfunctory and lifeless preaching which is so often heard, and the half-hour or three-quarters of an hour once in a week

spent in going over a Bible lesson, often unintelligently — what can this effect as an offset to the powerful and controlling influence of five or six days in the week spent in the earnest study of books, and in listening to accomplished and admired teachers that have nothing whatever to say about the most interesting and important things of life?

The rationalism prevailing in our "great" universities is one of our greatest perils. From the universities it passes into the theological seminaries. There it corrupts theology, and weakens and disables those who are going out to be ministers. It infects and taints our current literature. It has nearly destroyed poetry. Fiction has nearly exhausted its resources. It threatens to destroy the sweetness, the charm, the romance of life. The great city dailies, which are read everywhere, are nearly all infected and permeated by it, so far as their editorials are concerned. The magazines all seem to welcome it. In all these ways the dry rot of rationalism is endeavoring to eat the life out of the church of the living God. If the truth revealed in Scripture were not divinely guarded and preserved, it would have disappeared long ere this, so many are its enemies. Rationalists regard it as "foolishness"; they absolutely hate it. Rationalism is not only corrupting and disabling the church, but it is thereby under-

mining our free institutions. The "thinkers" who are hard at work in ethics and sociology are always talking of the serious problems which confront them. We are tired of hearing about their "problems." We look for problems in mathematics, but there ought not to be any in social science. Accept the truth God has given in the Bible, follow the directions given — or rather obey the orders of Him who made us all — and problems will disappear. There is a true philosophy, a true psychology, a true ethics, and a true sociology. Each true science comes from the exercise of human reason in reverent submission to the revealed will of God. He has made known the general principles on which we are to act in society and under government. Obedience to his will, as made known to all men, will guide us in the way of wisdom and safety, and protect us all from error and confusion. Truth is simple, and easily apprehended by any earnest student. But all this confused and conflicting ratiocination, carried on apart from any *standard* of truth and righteousness, is misleading and harmful. It is mere mind-stuff, and bears about the same relation to the truth revealed that moonshine does to the noonday effulgence of the sun. No wonder that the student is perplexed, bewildered, and misled. He is often tormented in trying to understand the books to which he is referred,

and life becomes a weariness to him. I have heard it said that Dr. McCosh, the Christian philosopher of Princeton, was one day reading Hegel. He became impatient, and angrily threw the volume across the room, exclaiming: "I do not understand him, and I don't believe he understood himself." How often the ingenuous student, thirsting for knowledge, might say the same thing of the book he has been advised to read. He would be wise if he followed the example of Dr. McCosh, and threw the book aside in disgust.

The study and apprehension of truth; the learning how to harmonize the discoveries of science with the statements of Scripture; the wonder and delight of making new discoveries, of having ever enlarging views, ever widening areas of knowledge — this ought to make a student's life an unceasing and ever-increasing pleasure and joy. But between wrong ideals and wrong methods how few students find this enjoyment. Some of them try to find pleasure and joy in forbidden paths. Of course that soon makes life worse to them than it was before.

I have been looking through the last annual catalogues of the richly-endowed and largely-attended universities of our country. They all have a long story to tell of the wonderful variety of studies, the endless list of 'ologies

of which the prospective student may acquire a knowledge by coming to them. But I did not find one that, from cover to cover, recognized even the existence of the living God, or had a word to say about Jesus Christ, the Great Master, the Divine Teacher — I suppose they are all aping Harvard, because it is the oldest of them, and very rich and largely attended. Dr. Berle, an eminent minister of Boston, has this to say of Harvard in the *Bibliotheca Sacra:* "Religion, forming so large a part of the life of mankind, has held a very small, and in some respects despicable place at Harvard, not because there was no religion, but because but few of the commanding figures in the University manifested any interest in it."

One of the greater lights of Harvard issued a *pronunciamento* not long since for the enlightenment of the American people. It appeared to be the climax of the wisdom he had gained by a life of laborious study and reflection. The substance of it was that the thing needed by the people of this country is to drink more beer!

In the catalogue of a small college in the Central West I find a statement which forms a delightful contrast to the agnosticism of those rich and pampered universities to which I have referred. The statement is: "— College does not seek to develop the mind alone, but

believing that education consists of more than mere intellectual training, strives to bring to the highest possible state of development the threefold nature of man — spirit, mind, and body; and believing that spiritual interests are always paramount, the institution carefully surrounds her students with Christian influences."

Now I do not hesitate to declare that it is my profound conviction that that little Indiana College, if true to its published principles, will render a greater and better service to the republic, to the church of the living God, and to mankind, than all those universities put together, the poisonous nature of some of whose teachings was exposed by Herman Bolce in the *Cosmopolitan Magazine*.

CHAPTER IV

THE SECOND BIRTH AND THE NEW LIFE

The doctrine of the New Birth is one of the vital and essential truths of Christianity. It was taught most clearly and emphatically by our Lord himself in his conversation with Nicodemus, a ruler of the Jews. "Verily, verily, I say unto thee, except one be born anew, he cannot see the kingdom of God. . . . That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born anew." John 3:3, 6, 7. In the Scriptures the true Christian is called a new man. The new man is put in opposition to the old man; the spiritual man to the natural man. We read of the first man and of the second man. Paul says, "That is not first which is spiritual, but that which is natural; then that which is spiritual. The first man is of the earth, earthy: the second man is of heaven." John speaks of it thus: "Whosoever believeth that Jesus is the Christ is born of God." And again, "We know that whoso-

ever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." And again, "Whatsoever is begotten of God overcometh the world." In the Scriptures it is not all men who are called the children of God, but only those who have been begotten of God and been born a second time.

When God created man, he created him in his own image, after his own likeness. Now that must refer to the spirit which he gave to him, or breathed into him, for the human body does not reflect the image of God, who is a spirit and has not a body like man. Nor does the mind or mere intelligence, in which the more sagacious of the animals share, reflect the image and likeness of God. The mind of man reflects the image of Deity very partially, if at all. We cannot think of the intellect of a man being like that of his Maker. The Divine Being does not think or reason as a man does. In our reasoning process we proceed slowly. We have first to gather our facts; we draw our conclusions afterwards. We ascend from particulars to generals. We abstract some ideas. We associate others. We eliminate errors, if there be any. And thus we endeavor to arrive at the truth of a proposition. But the mental acts by which we do this cannot be attributed to the Infinite Intelligence which is in us and around

us, and throughout, and over, and above the created universe. To the mind of God all things, all truths, all events are present. All of the past, all of the present, and all of the future is before the mind of God at once. With him there is an eternal *Now*. So that if man was created like God, it must have been in spirit. If he becomes like God again, it must be in spirit. Man as a thinking, reasoning being is the creature of God, not his offspring. In the Scriptures God is called, not the "Father of intellects," but the "Father of spirits." It is as a spirit that the regenerated man, begotten of God and born from above, becomes the child of God and grows to become like him.

When our first parents sinned, they fell away from God. Falling into sin they fell away from holiness, peace, and happiness. In the fall the spirit was that part of human nature which was directly affected, for *it* was the connecting link between God and man; and through the entrance of sin it received a terrible shock, and was paralyzed. And ever since that great catastrophe, in the natural man, and that is in every person born into this world except Jesus of Nazareth, the spirit has been dead — dead in a Scriptural sense of that word. Our Lord sent a message through his servant John to the church of Sardis, in which he pronounced it a

dead church. But it is evident that there was some life left in it. For he said, "Remember, and hold fast, and repent. . . . Thou hast a few names even in Sardis which have not defiled their garments." So it is with the spirit in man, which was deadened by the entrance of sin. It was not utterly destroyed. What remains of the spirit is called the conscience. In the natural man this conscience, with the will, the affections, and emotions, is what may be regarded *provisionally* as the spiritual part of his nature. But it must not be lost sight of that the Scriptures represent the natural man as without the spirit, and the regenerated person as possessed of the spirit.

Those who remain in their unregenerate, psychical state are, in the scriptural sense, unacquainted with God. They may be very intellectual, very moral, very esthetic, and highly cultivated. But their intelligence and sensibilities are the same in kind with those of the more intelligent animals, only differing in degree in that they are far more highly developed. They are destitute of the *pneuma* save in the rudimentary form of conscience. It is forever true, as the apostle Paul emphatically declared in writing to the Corinthians: "The *psychical* man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither

can he know them, because they are *pneumatically* discerned."

Men who are ignorant of the true character of God because they have not been renewed by his Spirit, and have no spiritual union with Christ and consequently have no adequate sympathy with him in his stupendous work, may in some instances be more acute and powerful in intellect, acquainted with a larger number of facts in history, science, and art; may be more refined in manners, than many — it may be, than most — of the true children of God. But they do not, and cannot, apprehend spiritual things; they do not — and cannot — appreciate the unique and marvelous personality of Jesus Christ; they cannot be uplifted into sweet and holy fellowship with saints and angels and with God himself, until they have been born into the spiritual realm by the effectual working of the Holy Spirit.

And are there not many excellent people out of the church, and out of Christ, so morally good that Jesus would love them, but yet would have to say to each one of them what he said to the rich young man who was morally good and personally lovable: "One thing thou lackest"? If all of this large class of people were informed, clearly and tenderly, of just what they lack, and why they lack it, and how they may obtain it, I have not a doubt that the general

revival of religious interest for which all earnest Christians are praying would be greatly hastened in its coming.

The "great salvation," purchased for us by Christ upon the cross, is applied to man as a guilty sinner first of all, and mainly by means of the conscience. The preacher of the Gospel, to do any real spiritual good to his hearers, must reach their consciences. He may appeal to their intelligence for a lifetime, and not bring one of them to repentance and to Christ. He may persuade many of them to join the church. He can prove to them that it will be to their advantage to be in the church. But he cannot convert one of them spiritually, that is, in the Bible sense, unless he can reach, awaken, and alarm his conscience. When a sinner's conscience has been awakened, quickened, and enlightened, and he, in his distress, looks to the Lord Jesus Christ as a Divine Savior; when he surrenders himself unreservedly and gladly receives Christ, offering himself freely to the penitent sinner — in that act of the sinner, produced by the work of the Spirit of God, the spirit is rehabilitated within him. This change, called the new birth, or the change of heart, is the one most urgent need of our fallen humanity. It is the greatest *desideratum* in human life and experience. When a human spirit is, by divine grace and

by an act of the Holy Spirit, resuscitated and re-established, the person thus regenerated becomes, what our first parents were before they fell, a son or a daughter of the Lord Almighty. The image and likeness of God which man possessed before the fall is restored by the new birth — but not by the new birth alone, but by it and the new life and growth which follow. This grand change is not and cannot be brought about by religious instruction *merely*, or by moral training *merely*, or by the finest educational advantages *merely*. The change of heart is a radical one. It is a change of disposition, a change of inclination, so that to choose and prefer the highest and best things becomes a "second nature." To love the persons and the things we did not love before becomes a pleasure and a joy. And this wondrous change is the work of Almighty God, working by his Holy Spirit upon a human spirit which thus far has been dormant and virtually dead. As Henry Drummond, so gifted both as a Christian and as a scientist, said: "Spiritual life is the gift of the living Spirit. The spiritual man is no mere development of the natural man. He is a new creation from above."

When once the spirit has been enshrined in the soul by an act of God, the intellectual and the spiritual become interfused. Henceforth

[illegible] The mind is spiritualized. Every faculty or function of it is influenced more or less. The person becomes spiritually-minded. And there is thenceforth a conflict between the merely intellectual and the truly spiritual as to which shall dominate the soul. Everyone who has been born anew knows what that conflict is. The Christian business man knows what it is. His mind or intelligence says to him: "If you do so and so, you will gain a great advantage over your competitors, and you will make a great deal of money." But a still, small voice whispers: "Better not do it: better not. You will regret it if you do. God sees you, and will be displeased with you if you yield to the temptation." The young man and young woman, growing with manifold life and love, know what the conflict is between their intelligence and their conscience, that is, their spirit, which has become an active factor in their inner life. The spiritual life becomes more and more dominant just in proportion as the means of grace and of growth in a pure and holy life are faithfully used.

So, you see, Christianity is a *spiritual* religion. That unique and wonderful Book in which we find our religion, reveals a spiritual world. It is a realm more grand and sublime than this in which we are living. It is full

of wonders and delights. It is more satisfying and inspiring, and will — unlike the present shifting, changeful and passing world — be abiding and permanent. That Book makes known the way by which one is introduced into that realm. It is by being born anew. The spiritual truth contained in the Bible is the means employed by the Holy Spirit in regenerating us and so causing us to enter upon the spiritual life. The Bible describes the way of living by which we may be prepared to dwell blissfully in that realm forever. The study of the Book endows us with spiritual discernment. It teaches us how to live in the Spirit. It qualifies us for worshiping God in spirit and in truth. It qualifies us for living the happiest and most useful life in this world, and it sooner or later brings faithful Christians to dwell among the "spirits of just men made perfect."

Our religion is preëminently a spiritual one, because we live under the dispensation of the Holy Spirit. The Holy Spirit is the efficient agent in carrying out the great redemptive work of the Son of God. All life begins with birth: natural life with a natural birth: spiritual life with a spiritual birth. By the first birth we are children of Adam; by the second birth we are children of God. The church, with its ordinances, has been established and

preserved by the Lord for the culture of the new life. New hopes, new affections, new joys, spring up. In a scriptural sense "old things pass away and all things become new." There is an expulsive power in the new affection for Christ which fills and warms the heart. And there is a mighty uplifting force in the new motives which stir the soul and rouse the believer to action. The child of God loves God and whatever God loves, and hates whatever God hates. He loves his word, his day, his house, his worship, his people. He hates sin, and he hates error which leads to sin. The extension over the earth of the kingdom of Christ, which is a kingdom of righteousness, peace and love, depends on the special presence and effectual working of the Holy Spirit, and the spiritual attainments and active efforts of believers in Jesus. There has been, from an early period, a large section of the church which has been content with outward ceremonies and priestly performances. At the present time there is a tendency, even in Protestant churches, to introduce something to please the eye and tickle the senses; something to draw and entertain audiences; something to fill vacant souls with pleasurable sensations. Sensational programs are announced — with pulpit oratory, operatic music, and the like. This is far from a wholesome tendency. Spec-

tacular religion is not the genuine article. "The Kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Spirit."

Does the reader ask: "How is this greatest blessing in life, this change of heart, this resuscitation of the spirit, to be obtained?" The Bible makes known very clearly when and how the change ordinarily occurs. For example, in John 1:13 we are told that it is in the act of receiving Christ as our Divine Redeemer and gracious Lord and Master that one is born anew and becomes a child of God. We are there told that as many as receive Christ, even to them that believe on his name, is the privilege given to become the children of God, who are born, not of blood, nor of the flesh, nor of the will of man, but of God. It is in the act of breaking away from the world and sin, and surrendering one's self wholly to Christ as the only Savior, that one is regenerated. As the inspired Paul said in writing to the Galatians: "Ye are all children of God through faith in Christ Jesus," and as the inspired John said in his first epistle: "Whosoever believeth that Jesus is the Christ is born of God."

Or is the question: "How am I to know whether I have been born again or not?" The answer is, in the words of the Master himself:

"By their fruits ye shall know them." What are these fruits? The Apostle Paul in Galatians 5:22, says: "The fruit of the Spirit is love, joy, peace, long-suffering, kindness, goodness, faith, meekness, self-control." If you are daily watching yourself, and with earnest prayer and diligent effort endeavoring to exhibit all these various Christ-like qualities, you have experienced the second birth, and are living the new life. "They that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit." "For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap eternal life. And let us not be weary in well-doing, for in due season we shall reap if we faint not. As we have therefore opportunity, let us do good unto all, especially unto them who are of the household of faith."

It is interesting and important to notice that what we call *character* is inseparably connected with what I have been speaking of — the spirit of man. When we speak of a man as having a pure and noble spirit, we mean also that he possesses a pure and noble character. As there is a great deal said nowadays, both in preaching and in books and papers, about character and the superiority of character to everything else that a man can possess, and

about the importance of each one building up a good character, let it be remembered that this can best be done by obeying the Gospel, accepting Christ, receiving the second birth, and then living the new life. This is the only infallible way of building up a pure and noble character. I do not mean that joining the church will insure such a character, nor that striving to secure a good reputation by imitating good people, who are lauded to the skies and held up as examples, will do so, but that if you intelligently accept Christ and strive to build up a noble character, with the help of the Holy Spirit you will assuredly succeed. Many have the reputation of possessing a good character, and it is an advantage to themselves and to society that it is good. But if they are not in Christ, and their life hid with him in God, their character is ethical, not spiritual. It has been acquired by imitation and not by regeneration.

Such is the state of things in many churches, and in business circles, in politics, and in "society," as to create a loud cry for the formation of character in our young people. That is as it should be. But the only character that can stand every test and that will command the admiration and confidence of heaven and earth, comes through the work of the Divine Spirit upon the human spirit, leading to the culture of a pure and holy life.

CHAPTER V

THE HOLY SPIRIT OF PROMISE

The ascension of our Lord is marked in Holy Writ as an epoch, as the beginning of a new period in the history of the enlightenment of men by the Spirit of God. It introduced "the dispensation of the Spirit." The introduction of the Gospel or spiritual dispensation on the Day of Pentecost; the effects of the Spirit's special presence and operations; and the divine promises concerning the Holy Spirit, constitute a prominent and characteristic feature of the New Testament. Prophets had long before uttered many predictions concerning the special presence and operations of the Spirit in later times, in consequence of which knowledge of the truth, righteousness and holiness, justice, peace, and consolation were to be diffused abroad throughout the world. Our Lord ordained that every Christian should be baptized into the name of the Holy Spirit as well as of the Father and of the Son. He thus indicated that in the new dispensation there would be a personal and intimate connection be-

tween every believer and the Holy Spirit; and in those beautiful and tender discourses of the last night our Savior spent with his disciples the internal nature of the Spirit's work under the Gospel, and the promise that he would be sent to take the place of their absent Master, to be their teacher and helper, were fully declared. The different relation of the Holy Spirit to believers under the old dispensation and the new was set forth by the apostle Paul under the images of a master's relation to his servant, and of a father's relation to his son, so much closer and more intimate was to be the union, so much higher and more favored the position of a believer in the later stages of the history of redemption than in the earlier.

Now it is a truth of exceeding interest and of the greatest practical importance that a person may be a believer in Christ, may have been truly regenerated, and yet he may not have received the influence and power of the Holy Spirit as promised in the Scriptures. Of course the common influences of the Spirit are with all men. Certainly none are reconciled to God and united to Christ but by the special work of the Spirit upon them. And yet a regenerated person may not have received the influence of the Spirit in that measure, to that degree, or with that power, promised in the Word. The great promise of the

New Testament is that the Holy Spirit would be given to believers in Jesus,— that is, as we are taught in the eleventh chapter of Luke, to those persons who ask, and seek, and knock; who are in real earnest to obtain the great blessing. Paul called him "The Holy Spirit of Promise." Dear reader, it is one thing to be convicted of sin and guilt, and to feel one's need of a Savior. It is another thing to realize our need of the Holy Spirit, that he may enlighten our mind in the knowledge of the truth; to purify our heart by dwelling in it; invigorate our weak purpose and feeble will; sweeten our disposition; and energize our character. Is it not rather a common occurrence for persons to rest satisfied when they have obtained peace of mind through faith and hope in Christ? There many seem to stop. They do not manifest the same anxiety to obtain what Paul calls "the fulness of the blessing of the Gospel of Christ," which comes from the Holy Spirit, that they did to obtain an interest and a hope in Christ. The important truth for us to notice, then, is that each one of us needs the Holy Spirit just as distinctly and just as much as he needs Christ. We need the Spirit, and more and more of the Spirit's influence, that we may grow in grace, that we may have more spiritual life, that we may understand the Scriptures, and that we

may become stronger and stronger to do, to dare, and to endure. One may be resting on Christ, and yet be a weak, idle, and fruitless Christian. Yes, one may have a well-founded hope, and yet be greatly troubled by doubts and unbelief, by melancholy feelings and gloomy forebodings. One may have religion, but not enough of it to make him comfortable, happy, and useful. But, oh! it is quite another thing to be walking in the light of God, to be of a cheerful spirit and always rejoicing in the Lord, to be strong, and brave, and active, and useful, and happy — and that comes by seeking and obtaining more and more of the Holy Spirit of Christ.

There are illustrations of this truth in the New Testament. The case of the apostles and other disciples who followed Jesus while he was yet on earth is one. They were sincere Christians, and yet they did not receive the Holy Spirit as promised until after the ascension of their Lord.

In Acts 8:12-17 is another instance. When the people of the city of Samaria heard Philip preaching Christ unto them, they believed and were baptized, both men and women. "Now when the apostles who were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them that they

might receive the Holy Spirit (for as yet he was fallen on none of them: only they were baptized into the name of the Lord Jesus)." That was because they believed in Christ as their Savior: but they needed something more. In Acts 19: 1-7 we read that Paul, coming to Ephesus, became acquainted there with about twelve disciples. He was in their company and observed something in their conversation or conduct which led him to think that they had not yet received the Holy Spirit as promised. He asked them, "Have ye received the Holy Spirit since ye believed?" The reply was: "We have not so much as heard whether there be any Holy Spirit." The apostle then gave them the instruction suited to their case; they were baptized into the name of the Lord Jesus, and when Paul had laid his hands on them, they received the Holy Spirit.

There are believing souls in the churches who are in doubt about themselves, and often in darkness and distress. Why is it so? Is it not because they have never received the Holy Spirit as promised since they believed? They have not received any special divine anointing. They have not been endued with power from on high. They have not been baptized with the Holy Spirit and with fire. And there are many church-members who may be sincere believers, who are yet cold in heart, worldly-minded, and

indisposed to attend to religious duties. This is to be accounted for by the fact that they have not apprehended the teaching of Scripture concerning the Holy Spirit. They have not realized their need of the Spirit. They think that they did all they could do when they gave themselves to Christ. They have neither desired nor prayed for nor received the Holy Spirit since they came to Jesus. They are not yet blessed as were those members of the church of Ephesus to whom Paul wrote an epistle in which, speaking of Christ, he said: "In whom also after that ye believed ye were sealed with that Holy Spirit of promise."

Every powerful revival of religion affords illustrations of this truth. At such a time many a believer has become sensible of the fact that he lacks something, some divine gift, some spiritual power, which he sees to be working in others around him. And so he has been led to pray earnestly and perseveringly for a heavenly baptism, a divine anointing, for himself. Have we not all seen instances of the wonderful and pleasing change which comes over a man, when, from being merely a believer in Christ, merely a worshiper of God, he is baptized with the Holy Spirit and with the celestial fire of Christian love and zeal? I knew a young man, the father of a little family, who had been a church-member for some years,

and was an upright and blameless man morally. But no one had ever heard his voice in prayer, and I suppose that he had not thought it possible that he would ever lead others in prayer or rise in a public assembly to speak on the subject of religion. But during a revival in the congregation to which he belonged he, with a number of others, received the influence of the Holy Spirit as they had never received it before. He immediately set up a family altar and sanctified his home. He began also to lead publicly in prayer, and, after a time, to speak and exhort others to seek the salvation of their souls. It was not long till he was elected an elder in the church, and then the superintendent of a large and flourishing Sunday School; and I have heard that diffident and timid man addressing his teachers and scholars with eloquence, not that of the cultivated orator, but with the eloquence and power of a sincere Christian, of an honest and earnest soul burning with love for Christ and for the salvation of those whom he was addressing. The church needs a great awakening. How many of God's dear children need to be "filled," like Barnabas, "with the Holy Spirit and with faith" before they can be truly happy or greatly useful! Another Pentecost is what the disciples of to-day sadly need. Blessed be God, we live under the New Covenant, under

the dispensation of the Holy Spirit. The spiritual forces of Christianity are not exhausted. Oh, no! They have scarcely been tried yet. The church of Christ has not yet girded herself for the conflict, nor put on her strength. The religion of rites and ceremonies has been tried for more than fifteen centuries, and it has been found wanting. The religion of dogma,— that is, of cold assent to orthodox doctrine,— has been tried for several centuries, and it, too, has been found wanting. There remains to be tried the religion of the Spirit. It is true that this has been known, experienced, and practised by individuals, here and there, ever since the apostolic times. But it remains now for the religion of the Spirit, which is the religion of experience, the religion of love, the religion of mighty power, to be experienced and practised by whole churches, and, as God lives, it will not be found wanting. In the Lord Jesus Christ is an infinite fulness of the Holy Spirit. In that divine source, that perennial spring of life and power for the church of God, are infinite and therefore inexhaustible resources,— abundant, fresh, and powerful as on the day of Pentecost. It is not without great significance that ever since the year 1857 the evangelical churches throughout the world have been observing, during the first full week of each year, a concert of prayer for the out-

pouring of the Holy Spirit. Believers begin to be more and more conscious that this is the one great need of a debilitated church and of a spiritually dead world. Joseph Cook, who had the insight which the Spirit gives, said that Christian faith and practice have not yet been lifted into harmony with the tone of the Scriptures, and that the work most needed in the church at large is to Christianize our Christianity. It is greatly encouraging to know that far more is made of the truth concerning the Holy Spirit than was the case before the "Great Awakening" in the eighteenth century, before the revival of spiritual religion, and the outpouring of the missionary spirit. Sad as things are yet, earnest Christians are beginning to honor the Spirit, even as they honor the Father and as they honor the Son.

Mr. Spurgeon, that most admirable preacher of the Gospel, said: "We are not going to be dragging on forever like Pharaoh with the wheels off his chariot. My heart exults and my eyes flash with the thought that very likely I shall live to see the outpouring of the Spirit, when the sons and daughters of God again shall prophesy, and the young men shall see visions, and the old men shall dream dreams."

Mr. Moody was a mighty force among the men of the nineteenth century. Why? Was it because of his extraordinary natural ability?

I think not. I believe there are many men standing in metropolitan pulpits, and addressing large congregations every Sabbath, who possess finer natural gifts than Mr. Moody, who yet do not stir the souls of men as he did. Was it because of his fine education? Certainly not; for so little of the conventional education had he that it is related of him that when he was converted and began to labor to bring others to Christ, he could not read some of the verses in the New Testament without stopping now and then to spell a word. No, no! It was because from the day of his conversion he apprehended the truth about the Holy Spirit, and he endeavored in all his personal experience, and in all his preaching and work, to honor the Spirit, and the Spirit honored and blessed Mr. Moody's word and work.

Believer in Jesus, consecrate yourself more entirely, to your Divine Redeemer, who is your Lord and King. That you may do so in reality, be importunate in praying for the Holy Spirit — the Spirit of light and love, the Spirit of understanding and wisdom, the Spirit of power — and see how life will brighten for you, and how the world will be changed to the opened eyes of your understanding. The heavens and the earth will be filled with new wonders. Life will be filled with sweet, bewil-

dering mysteries, mysteries of providence grace, and love. To a soul that has been bap tized with the Holy Spirit and has had a visio of the King in his beauty, all objects and al creatures will seem to speak of him and t praise him.

Believer in Jesus, do you sometimes feel dis couraged because of some lack of advantage in your preparation for life's work, or becaus of some defect in temper or in disposition which seems to prevent you from being the ma or woman you want to be? Then listen:

Just as freely as Christ is offered in the Gos pel to every unconverted soul and pressed upo his immediate acceptance, so freely is the Hol Spirit offered to the immediate acceptance o every believing soul. Just as the air is al around you and ever near you, offering itself t you for inspiration as the means of preservin and promoting your physical life, so the Hol Spirit is ever near you, offering himself to you acceptance and ready, *when you are ready*,— when you realize your need of him, when yo really *want* him, when you are urgent and per severing,— he is ready to abide with you, t fill and warm your heart, to enlighten you mind, to strengthen your faculties, to sweeten your disposition, to purify and energize you character, to sanctify and beautify your life yes,— to make your life and work on earth a

wondrous *poem* to be read in heaven; your words and deeds here to be a melody, constituting a sweet prelude to the glorious concert in heaven.

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ADDENDA

If, after following the line of thought contained in the foregoing treatise, your feeling is that it is a very strange thing that Christianity, being indeed a divine revelation, being wonderfully well-suited to meet the necessities of man, and being re-enforced with latent forces and resources calculated to ensure its complete and triumphant victory over all opposing forces, has not gained such a victory long ere this, I would here jot down some of the reasons why it has not won the world to Christ:

1. The fact that Christians generally have thus far, in their mental philosophy, ignored the spirit, and made entirely too much of the intellect, is sufficient of itself to account for it.

2. The fact that the great majority of Christians thus far have been content to live without the special help of the Holy Spirit, as promised in the Scriptures, is sufficient to account for it, if there were no other reasons.

3. The Church of Rome was, from an early period until the Reformation in the sixteenth century, the representative of Christianity in

the world. It soon became corrupted, and it remains to this day a corrupt and misleading church because it is founded, not upon the Word of God *alone*, but upon *Holy Scripture and tradition*. Whatever doctrine or practice is contrary to Holy Scripture, or is not sustained by it, they defend by reference to *tradition*. This is what has corrupted it, and would corrupt any church that might adopt it as a fundamental principle.

4. The Reformation was a wonderful work of Divine grace and power. The Protestant churches started out well, being pure in doctrine and practice. But not using the truth revealed concerning the Holy Spirit and his place, work, and power under the Gospel, they soon lapsed into a cold and formal profession of orthodox doctrine, and a careless unconcern about the condition and destiny of the outside world. It required the "great awakening" of the eighteenth century to arouse the slumbering churches to a sense of their duty to the outside world.

5. The Church of Rome, corrupt as it is, has retained some important characteristics of the apostolic church, while the Protestant churches have been gradually losing them:

(*a*) One is forbidding the marriage of a believer and an unbeliever. This is clearly forbidden in the New Testament. Its being per-

mitted is a source of corruption in the Protestant churches.

(*b*) Another is claiming every child born of a believing parent as a juvenile member of the church, to be treated as such, and holding the parent responsible for the instruction and training of the child in the Christian life.

(*c*) The Church of Rome is not afraid to exercise discipline when it is needed. The Protestant churches seem to deem it not expedient to be strict in watching over their juvenile members and guarding them from evil habits and associations; or to be strict in the matter of exercising discipline over the older members, if they be rich, or if they have a number of friends in the congregation who might object to it.

(*d*) The Roman Church has ever been careful not to allow non-Catholics to obtain any power in the church. Protestants have not been careful in this respect, and they frequently give to non-members a vote in important church matters, especially in the matter of calling a pastor. In this way a few men, especially if they are rich, may rule both pastor and congregation. They may decide what kind of a minister the church shall have. They may, in many cases, decide what kind of doctrine shall be preached in their pulpit. In such circumstances purity of doctrine and practice is impossible.

6. For a long time past, even in the Protestant churches, the Christianity which has been practiced and exhibited to the world has been so defective as to constitute a compromise between what is taught in the Scriptures, and pure worldliness. This has been the case particularly in England. Hannah More was a brilliant member of the *coterie* which surrounded Dr. Johnson, in London, in the latter part of the eighteenth century. It consisted of Garrick, Goldsmith, Burke, Lady Montagu, and many others. In this notable company Hannah More was, on account of her personal attractions and her talents, a great favorite. But she came under the influence of evangelical religion, experienced a change of heart, and became, like the apostle Paul, henceforth devoted to "one thing"— the service of her Lord and Saviour, the salvation of those around her, and the improvement of their condition. The world did not cease to admire and love her; but she no longer found her "chief joy" in the circle of wit and gaiety, but, on the contrary, in the homes of the poor and needy, and in writing to show the world the difference between the popular religion and that revealed in the Word of God. About the beginning of the nineteenth century, William Wilberforce, an influential statesman and member of the ruling class in Great Britain, having learned in his

happy experience the world-wide difference between the prevailing religion and that required by the Scriptures, wrote and published his "Practical View of the Prevailing Religious System of Professed Christians in the Higher and Middle Classes, Contrasted with Real Christianity." Such efforts as these, in connection with the Wesleyan movement in England and the revivals in America, produced a wonderful effect, and up to the middle of the last century spiritual Christianity made great progress, especially in the United States, under such earnest and devoted leaders as Lyman Beecher, Nettleton, Payson, and Finney. But for the last fifty years, while the external activities induced by such influences have continued, there has been a steady decline in deep-seated personal experience and piety. The main cause of this has been given in the foregoing treatise.

7. The church has been waking up in one respect. Christians have begun to feel and to manifest a deep interest in the lamentable condition of their fellowmen, both at home and in foreign lands. This is evidently not so much an anxious concern about their spiritual condition as it is a desire to give them more of the blessings of this life than they now enjoy. The result is that in many places a social gospel has taken the place of "the glorious Gospel of

the blessed God," which is a gospel of salvation for the guilty sinner who will believe on Christ crucified for him and turn from sin unto holiness, and from the power of Satan unto God. Our Lord reduced the moral law to two requirements: (1) To love God with our whole heart, and (2) to love our neighbors — our fellowmen — as we love ourselves. The latter covers the whole ground of sociology. And the Gospel of Christ ought to be applied practically to the reformation of existing conditions, so far as they are bad, and the setting forth of all proper methods of reforming and improving those conditions, and to describing the wonderful and blessed conditions that will exist when the Gospel shall have been practically applied. But this furnishes no excuse, no reason, for ignoring or withholding the grand old Gospel of the grace and love of God, which calls upon every individual in the world, who has not already done it, to believe at once on Christ and to turn from sin unto holiness of life.

8. For Christianity is emasculated, and the church is paralyzed, when ministers and other Christians become silent on the subject of sin and its awful consequences in this life and in the life to come, and on the subject of the great atoning sacrifice on the cross of Calvary as connected with the sins and miseries of mankind. The moral law,— the law of God,— the

nature and consequences of sin, the vicariou
atonement of Christ,— repentance: these ar
absolutely necessary in all preaching if there
to be any proper appreciation of God's un
speakable gift of his own dear Son. Thes
great fundamental truths must be the warp an
woof in the web of preaching or another gosp
is substituted for the one which was preache
by the apostles of Christ.

9. There is a proverbial expression, heard o
every side, which has a wonderful influence i
hindering the Gospel and in retarding the com
ing of the Kingdom. It is in these words: "I
has always been so, and it will always be so.
This is as great a falsehood as the devil eve
invented. Our Lord was manifested that h
might destroy the works of the devil. Th
teachings of Christ, if fairly presented, wi
bring about great changes for the better in th
manners and customs of the people. It wi
revolutionize society. In order to prevent thi
the great adversary sees to it that the peopl
are taught to dread any great changes, and t
fortify them in their position, he reminds the
continually of the old saying, "It has alway
been so, and it will always be so." Little d
they realize what great and glorious change
there will be as we become obedient to the re
quirements of the Lord.

10. Another thing that hinders the Gospe

and retards the coming of the Kingdom is overlooking the worth and dignity of the common Christian. Acccording to the Scriptures, every real Christian is a king and a priest. In the Christian church there is no priesthood but that of the saints. Every genuine Christian is a saint, a priest, and a king. And every Christian should be a preacher of the Gospel. When the church of Jerusalem was persecuted, "they that were scattered abroad went everywhere preaching the word." The apostles remained at Jerusalem. In the course of time common Christians have been taught to keep in their place and ministers have been exalted into a professional class. There are, however, many ministers and Christians who are conscious that there is something wrong, and they say that they are waiting for some great leader to appear and tell them what to do and to lead them in the doing of it. Ah! they overlook the fact that the Lord Jesus is the Captain of our salvation; that we are all soldiers in his army; that he has given us our "marching orders"; and that all we have to do is to obey, and go forward, looking for leadership and victory to him to whom has been given all authority in heaven and on earth.

11. The Lord's tithe has been withheld, so that the work of the church in propagating the Gospel and saving the people has been hindered

for lack of means wherewith to carry on the work. We know that under the Gospel we need not look for a specific law or command for everything that needs to be done. Ours is a religion of love, and love does not wait for commands, does not expect them. We are to "search the Scriptures" to ascertain the "mind of the Lord," or the "will of God." In searching them to ascertain his will concerning the duty and privilege of "giving," we find that the patriarchs practiced the giving of the tenth to the Lord; that God made it one of the laws binding upon the Israelites; that our Savior spoke approvingly of it; and that if we Christians are not willing to give the tenth of our income, we are robbing God of his due, and shall suffer leanness and barrenness for it. We modern believers ought certainly to be willing to give as much to the Lord as the ancient believers did.

12. To the individual Christian the development of the spiritual life is a great and difficult work. In a very real sense it is against nature; and it requires time, earnest attention, and a vast deal of prayer. A vast deal of prayer, I say, because without divine guidance and help it is impossible. *Absorption* in worldly business interferes with it,— indeed renders it impossible,— so that the wisdom and goodness of the Lord are manifest in his setting apart one

whole day every week on which we may give our attention to this necessary and delightful work of promoting our spiritual life, and of getting ready for a higher, holier, and in every way more satisfying and glorious life with the Lord Jesus, with the redeemed, and with the angelic host, in the heavenly places.

It is becoming rather common in our country for the people, even for professed Christians, to spend the Lord's Day, which is the Christian Sabbath, in riding out for pleasure, in visiting friends, in traveling, and the like. The study of the Scriptures and worship in the house of God are neglected. If reminded of their duty, these people say, "Why, what harm is there in what we are doing? Is there any sin in our seeking a little change and recreation on the only day when the family are all at leisure?" Well, the *harm* of it is that the families that spend the Sabbath in this way are neglecting the most important thing in life — the culture of the spiritual part of their nature. And the *sin* of it is that they are disregarding the command of God, which is, "Remember the Sabbath Day to keep it holy."

13. Another reason why Christianity has not prevailed sooner is that Christians have not given earnest heed to what the Scriptures say concerning the conversion of the Jews, and because they are making so little effort to bring

them to Christ. See in Romans 9, 10 and
how deeply interested in this matter Paul wa
and how earnestly he desired the conversion
his countrymen: "God hath not cast away h
people whom he foreknew." "Through the
fall salvation is come unto the Gentiles." "
the fall of them be the riches of the world, a
the diminishing of them the riches of the Ge
tiles; how much more their fulness!" "If t
casting away of them be the reconciling of t
world, what shall the receiving of them be, b
life from the dead?" "And they also, if th
abide not still in unbelief, shall be graffed i
for God is able to graff them in again." "Ho
much more shall these which be the natur
branches be graffed into their own olive tree!

There are many prophecies in Scripture co
cerning the return of the Jews to their own lan
to the beauty, sacredness, and importance
Jerusalem, etc. Some of these predictions ha
reference to their return from the Babyloni
captivity; others to their return to their ow
land from their world-wide dispersion, and
their acceptance of the Lord Jesus as the
promised Messiah and Savior. As he is to r
turn to the earth "in like manner as he went
why may we not expect him to come to Mou
Olivet, in the immediate neighborhood of Jer
salem, and establish his earthly throne in th
City of the Great King? But for that magni

cent outcome of events the "way of the Lord" must be "prepared" by the removal of obstacles which are now in the way. Our cities must be cleaned up, our civilization Christianized, and the Jews, with their strong religious instinct and their great wealth, must be converted to the faith of Jesus Christ.

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It was Kant, I believe, who first used the phrase "regulative truths." It is a very significant and helpful expression. In nature the centrifugal and centripetal forces regulate each other. In life individualism is regulated by socialism. In theology Calvinism needs to be regulated by Arminianism. In man, mind and spirit are regulative of each other. He who depends upon his mind or reason alone, without reference to spirit, will make a wreck of himself religiously. And he who is controlled by spirit alone, without reference to reason, is a religious fanatic. Each is lacking in the proper balance. A striking instance of mutual regulation is found in the incessant conflict between the progressive and the conservative parties in countries favored with popular government. All that is true, good, and desirable ought to be conserved; all that is erroneous, evil, and undesirable ought to pass away. Progressives are wrong in their proneness to uproot and destroy

what is true, good, and desirable. Conservatives are wrong in endeavoring to preserve what is erroneous, evil, and undesirable. Conservatism must be progressive. Progress must be conservative. Two distinct and rival parties, kept up perpetually, are not necessary. They are harmful. They are no more necessary in the state than Calvinistic and Arminian parties and contentions are necessary in the church.

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It was the bringing forth out of the Word of God of the old neglected truth, "Ye must be born again. . . . Except a man be born again, he cannot enter the Kingdom of God," that produced the "great awakening" of the eighteenth century and ushered in the evangelistic fervor and missionary activity of modern times. And do not the churches need an "awakening" now as much as they did in the time of Edwards, Wesley, and Whitefield? Verily they do; for in the days of Darwinian evolution there was a great falling away from the Christian faith, from which men have not fully recovered. For while most of the leading scientists have returned to *terra firma*, and now admit the necessary existence of the supernatural or spiritual, there are multitudes of careless and superficial readers and thinkers, who are still at sea and in distressing doubt about the Holy Scriptures and the Lord Jesus Christ.

This, therefore, is the psychological moment for ministers of the Word and Christian workers everywhere to bring forward the doctrine and work of the Holy Spirit and to let the people hear continually of the Second Birth as the most urgent need of every human being who has not experienced it. The Great Teacher of mankind said: "Ye must be born anew." "Marvel not that I said unto thee, Ye must be born anew." "Except a man be born anew, he cannot enter the Kingdom of God."

The truth concerning the Holy Spirit and the Second Birth is all-important, if we are to have a general revival of religious interest. And what intelligent person can say one word against this revival? For what does it mean but more of the presence of the Holy Spirit, and a great increase of faith and love, of purity and zeal, of courage and power, of happiness and joy, on earth and in heaven? For do not the angels rejoice over every sinner that repents and turns to the Lord?

And is not a world-wide revival *absolutely necessary* under existing circumstances? Socialism in some form or other seems to be coming rapidly in Europe and America, in fact in all the civilized world. What kind of socialism will it be? If things remain as they are in the churches, it will in all probability be a wild, infidel socialism, mixed with communism and an-

archy; and be revolutionary and bloody in character; and if fully established, our last state will be worse than our first. Individual liberty will be at an end. But let there be throughout the world a general revival of religion,— of faith in God and in his Christ,— a revival of paramount anxiety about spiritual and eternal realities, and let there be such a general reformation in morals and manners as has *always* followed a true revival, and the coming socialism will be sane, conservative, and Christian. It will only be a further development of Christian democracy. It will be a government of the people, by the people, and for the people. It will be a wonderful improvement on the existing order of things, and a nearer approach to the prevalence on earth of the kingdom of heaven.

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Truth is mighty and will prevail. For "the word of the Lord endureth forever." "Jesus Christ is the same yesterday, to-day, and forever." And "he that soweth to the Spirit shall of the Spirit reap life everlasting." Let us, therefore, "rejoice in the Lord always"; and "whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be anything

worthy of praise," let us "think on these things," make them our own, and help to diffuse them throughout the world.

When I consider the bewilderment of mankind, the endless vagaries of human opinion, the discordant voices, the interminable disputes, the despairing cry for "more light," the unfinished tasks, the disappointed hopes, the miserable life-failures — and then think that these things ought not to be, and need not be, under Christ; that all this time we have among us a Book which contains a revelation of truth, grace, and love which, when studied carefully and prayerfully and with the Holy Spirit for our guide, is full of a wonderful light, flashes conviction upon the sincere seeker after the truth, illuminates the world, brings heaven nearer, glorifies God, and through a once-suffering and now interceding Christ and a healing and restoring Spirit, uplifts and glorifies man, I cannot but congratulate my reader, who has emerged from the darkness of nature into the marvellous light of the truth as it is in Jesus, and repeat the words, O believer in Jesus, "rejoice in the Lord always: and again, I say, rejoice." But while rejoicing in what the Blessed Lord has done for you, see that you long and labor to give the same light, liberty, and joy to others also.